Ex dono Illustriss. D. Jan Frederic Aldermanni.

WILLIAM FENNER RECTOR OF ROCHFORD.
B. D: sometimes fellow of Pembroke Hall in Cambridge.

Gaze not so much vpon the outward grace
And faire proportions of learnd Fenners face.
That's but y' shaddow of him, tis within
The greatest glory of his Spirit doth shine
There trace his graces and no longer look
Vpon his picture but peruse his Book.

John Stafford excudit.

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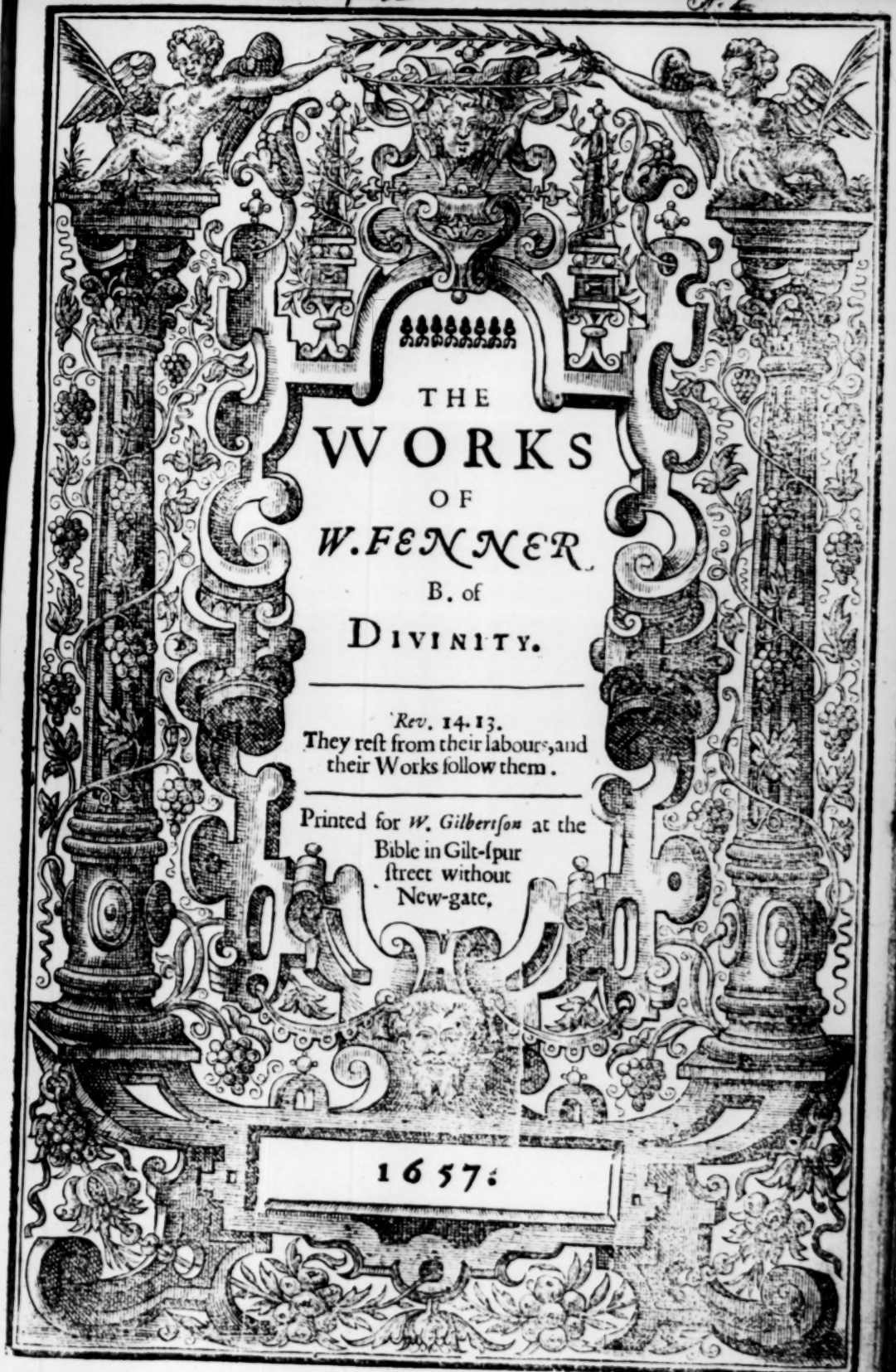

THE WORKS OF W. FENNER B. of DIVINITY.

Rev. 14. 13.
They rest from their labours, and their Works follow them.

Printed for *W. Gilbertson* at the Bible in Gilt-spur street without New-gate.

1657.

The Names and Order of the ſeverall Treatiſes contained in this Book.

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The Soules Looking-glaſſe, with a Treatiſe of Conſcience. —104
Chriſts Alarm to drowſie Saints. B. (poſt 200.)
Wilfull Impenitency, the groſſeſt ſelfe murder. C. (poſt 162.)
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Hidden Manna, or, The myſtery of ſaving Grace. E. (poſt 56.) 365.
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A Treatiſe of Effectuall Calling on 2. Tim. 1. 9 H. (poſt 132)
The killing power of the Law on Rom. 7. 9. I. (poſt 96.) 1.
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Treatiſe of the Sabbath on Exo. 20. 8. —— 70.

A TREA-

A

TREATISE

OF THE

AFFECTIONS:

OR,

The Souls Pulſe.

Whereby a Chriſtian may know whether he be living or dying.

Together

With a lively Deſcription of their NATURE, SIGNES, and SYMPTOMES.

As alſo directing men to the right uſe and ordering of them.

By that Reverend and faithfull Miniſter of Gods Word, Mr. WILLIAM FENNER, ſometimes Fellow of *Pembroke Hall*, and late Rector of *Rochford* in ESSEX.

Finiſhed by himſelfe.

DEUT. 6. 5.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy might.

LONDON,

Printed by *E. Tyler*, for *William Gilbertſon*, at the Signe of the Bible in *Gilt-ſpur-Street* without Newgate. 1657.

TO THE
READER.

GOd made man (as all things elſe) for himſelf, Gods glory is the end for which man was made; the fruition of God is the happineſſe to which he was appointed: that he might be ſubſervient to this end, and obtain this happineſſe, he beſtowed on him a reaſonable ſoule conſiſting of an underſtanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The underſtanding as the eye of the ſoul to diſcerne truth, the will as the feet of the ſoul to carry it to good. The underſtanding (though furniſhed with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the firſt Truth: the will (though let out to the deſire of good natural) was eſpecially enamored with God the chiefeſt good; and whileſt theſe faculties continued in thoſe poſtures, man continued in the happy and holy condition of his primæve creation; the corruption and miſery of the ſoule is the averſion of theſe faculties from this object, the corruption of the underſtanding the ignorance of God; the corruption of the will, the abhorring of God; man loſt not his faculties by his fall, but their integrity; he hath an underſtanding ſtill, but in regard of heavenly things blind and vain, quick ſighted in other things, he hath a will ſtill, but averſe from God, and purſuing with eagerneſſe things terrene: the reparation of the ſoule is the reſetling of theſe faculties on their proper objects, and this is that which is required, My ſon give me thy heart, give

me thy understanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and hoping in me. These acts of loving, fearing, &c. commonly called by the name of Affections *(I speak with submission to better judgments) are onely the motions of the will, by which it goeth forth to the embracing of its object which is good: which considered in the general nature is loved, considered as in the fruition is delighted in; considered in the future as attaineable, if with ease, is desired, if with difficulty, is hoped for, if the will or these Affections be fixed on their proper object, there is no danger in the excess God cannot be loved or feared, &c. overmuch, the only danger in them, is either in misplacing upon a wrong object, or their loose adhering to the right: both these the Apostle rectifies, Be not drunk with Wine, in which is excess, but be filled with the Spirit, covet the best gifts. Thus Christ invites his Church, Drink ye, be drunk, O my beloved. This drunkennesse, saith* Ambrose, *makes men sober: And this is the subiect of this ensuing Discourse published for thy benefit. Read, consider, pray, and the Lord give thee understanding to conceive of it, and a will to conform unto it.*

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A TREA-

A TREATISE OF THE AFFECTIONS.

The I. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, and not on things which are on the earth.

THe ſubject of the Text and this Treatiſe *is the Affections*, ſhewing the right uſe and ordering of them, which is a thing of continual and great concernment: for they will never be idle, but ſtill running out and bringing into the ſoul, either healing or hurtful objects, and ſo Authors either of our woe or welfare: and certain ſignes either of our happineſſe, that we are riſen with Chriſt: or miſery, that we are ſtill dead. —— And concerning theſe the Apoſtle

Firſt, *Implies a diſeaſe* and *diſtemper*: that they are disjoyn'd from God, and that *deſperately*.

Secondly, *Applies a medicine*, a way to cure them, to bring them back, and place them upon their firſt and right object *God*, and things above.

The firſt he intimates to us in three things.

Firſt, by calling them *inordinate affections*, and ſuch as can never be ſet right, without they be mortified. *Mortifie your earthly members, Fornication, Uncleanneſſe, Inordinate affection, &c. v. 5.* He tearmes them inordinate and maſterleſſe affections, and he commands us to mortifie them.

Secondly by ſhewing they are *buried in the things of the world*, and never can be raiſed up again, but onely by the power of the reſurrection of Chriſt. *If ye be riſen with Chriſt, ſeek thoſe things that are above, ver. 1. q. d.* Ye cannever be able to make your affections ſeek upwards, unleſſe ye be riſen with Chriſt.

Thirdly, by ſuppoſing they are naturally (as *Solomon* ſaies of a fooles

wrath) as heavy as a stone, the affections are so naturally, as heavy as a stone, which falls down to the earth, and cannot ascend, except it be heaved up: *Set your affections on things above, and not on things on the earth.* q. d. They naturally sagge downwards on things that are earthly, but let them not do so: no, heave them up, and set them up upon things that are heavenly. *If ye be risen with Christ.*

These words are to be construed with all the exhortations Saint *Paul* does here give. *If ye be risen with Christ*, seeke those things that are above. *If ye be risen with Christ*, set your affections on things that are above. *If ye be risen with Christ* mortifie your earthly members, and your inordinate affections, &c. q. d. if ye be not risen with Christ, it is but a folly for me to bidde you do this, ye cannot mortifie your affections, nor raise up your affections to God, ye cannot possibly do this, except ye be risen with Christ. The point then is this, which I will handle by way of coherence.

Doctr. *A natural man cannot set his affections upon God, or upon things above*: for our more intelligible proceeding in this Doctrine, as likewise in the whole Treatise of the Affections, which I desire to go through: let me tell you,

What the affections are. First, *What the affections be.* The *affections are the forcible and sensible motions of the heart, or the will, to a thing, or from a thing, according as it is apprehended to be good or to be evil.* There be four things to be considered herein.

1. *The affections are motions.* First, The *affections or motions.* They are the motions of the heart. *The motions of sinne.*, sayes Saint *Paul*, *Rom.* 7. 5. that is, the affections of sinne, for so it is in the Original: so that then are a mans affections set upon God, when the heart hath its out-goings to God, and therefore the Scriptures call the affections *the feet of the soule*: for as the body goes with its feet to that which it loves, so the soul goes out with its affections to that which it loves. *I thought upon my wayes, and turned my feet unto thy Testimonies*, *Psal.* 119. 59. that is, I turned mine affections to thy Testimonies: looke to thy feet when thou comest into the house of the Lord. I have retrained my foot from every evil way, *Psal.* 119. 101. Their feet are swift to shed blood, *Rom.* 3. 15. The Soul hath no other way to come at that which it loves, but onely by its affections: can the muck-worme bring his bagges and his coffers to his Soul? can the voluptuous man bring his dogges, and his hounds, and his bowles to his Soul? No, though his Soul loves such vanities as these, it cannot move to them but onely by its affections, *Currus similes sunt & equis pernicibus affectus*, sayes *Lactantius*. The affections are the Soules horses, that draw her as it were in a Coach to the thing that she affects: a man is moved by his affections. By *Anger* he moves out to Revenge: by *Desire* he moves out to Obtain: by *Love* he moves out to Enjoy: by *Pity* he moves out to Relieve: the affections are the motions of the Soul. When the unbelieving Jewes had an affection of envy at Saint *Paul*, the Text sayes, *They were moved with Envy*, *Acts* 17. 5. So the Soul of the godly is moved with affection to God. This is the first thing, the affections are motions.

L. 6. de vero cultu, c. 17.

By faith Noah warned of God moved with fear, &c. Heb. 11. 7.

2. *The affections are motions of the will.* Secondly, As the affections are motions, so they are the *motions of the Will.* I know *Aristotle* and most of our Divines too, do place the affections in the sensitive part of the Soul, and not in the Will, because they are to be seen in the beasts. But this cannot be so, for a mans affections do most stirre at a shame or disgrace; which could not be, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteeme: call the desires of the appetite greedy and gluttonish; the appetite is senceleste of any disgrace, and therefore the affections must needs be in the heart: the Scripture places the affections in the Heart or the Will. *Being affectionately desirous of you, we were willing*, 1 *Thes.* 2. 8. Saint *Paul* couples his affections and his will together in one, and his affection that he had to the *Thessalonians*, he seats in his will. How could

the

the Apostle command us to set our affections on God, and the things which are above, if the affections were in the sensitive and unreasonable part? can a man make his material stomack to hunger after God? or the thirst of his sensitive appetite to thirst after Christ? alas! the sensitive part is not capable of a command or precept. No, if the affections were onely in the sensitive and material part of the soul, then how could they be in the Angels? the good Angels have affections, all the essential parts of the affections, and so have the bad. The good Angels, *which things the Angels desire to looke into*, 1 *Pet.* 1. 12. The evil Angels or Devils, *The Devils believe and tremble*, *Jam.* 2. 19. I confesse there be certain animal and analogical affections that are in the sense: ther's griefe for torment, and feare to touch a serpent or a toad: delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on heaven, they are seated aright as they stand, so a moderation be kept, they have no need to change objects: *The affections of the heart*, these are the affections the Lord doth call for; the out-goings of the heart, as the sense is afraid of a Lyon, so is a godly heart afraid to sin against God; as the sense is joyful to have ease after trouble, so a godly heart is joyful with a good conscience in Christ; as the sense loves that which doth feed it, so a godly heart loves God that doth nourish it: and therefore *Austen*, and *Galen*, and *Scotus*, and why say I them? the Scriptures say, the affections are motions in the heart, *Mine eye affecteth my heart*, saith the poor Church, *Lam.* 3. 51. that is, when she beheld the lamentable distresses of the daughters of Sion, this stirred up the affection of pity in her heart.

Thirdly, as the affections are the motions of the heart, so they are the *forcible motions of the heart*; every little motion in the heart is not an affection, but onely the forcible motions of the heart; a man is then said to set his affections upon God, when his heart goes with force unto God; for as God appoints every creature his taske, and to seeke out its own good, so he gives it a force for to do it; the stone its nature is to fall downwards, and God gives it a weightinesse that it may fall downwards with force: the stomacke its nature is to take food when it is empty, and God gives it a hunger, that it may take it with force: every creature hath not onely its motion to move it to its own good, but it goes to it with force; so God hath given affections to the heart, as weight to the stone, and hunger to the stomacke; so God (I say) hath given affections to the heart, that it may seeke out its good with a force: so that then does a man set his affections upon God, when he sets all his forces to God-ward. When *David* had given 847. millions, 382 thousand 500 pound in silver and gold of his own charges, to the building of Gods house, for so the learned may gather out of two Chapters in the Chronicles, you may well think he imployed all his forces thereto; but what sayes the Text, *I have set mine affection to the house of God*, 1 *Chron.* 29. 3. Thus ye see when he sets his affections to Gods house, he put to his forces: the affections are the forcible motions of the heart; when a childe of God *prayes* with affection, he prayeth with force; when he *stands for God* with affection, he stands for him with force. 3. *They are forcible motions of the heart.*

Fourthly, as the affections are the motions, and the forcible motions of the will, so they are *the sensible motions too*. For the will stirres up the inferiour faculties of the Soul, and they stirre up the humours and parts of the body, to make the greater resistance to that which it disaffects, or the greater embracement of that which it affects. 4. *They are the sensible motions of the heart.*

This is one reason why the affections are called passions, for they make the soul to suffer, and the body to suffer. The affection of Joy makes the spleene for to suffer, and anger makes the gall for to suffer, and feare makes

the heart for to ſuffer; yea, the affections make humours, blood, ſpirits, members, even bones, and all the body for to ſuffer. Hence it is, when a man ſets his affections upon God, *his feare*, the fear of God makes him *tremble*; his *Love*, the love of God makes him to *weepe for his ſinnes*; the *Shame* of it that he ſhould diſhonour his God, makes him to *bluſh* before Chriſt. *Griefe* for his ſinnes many times *dryes up his moyſture*; and *Zeale* for his glory *conſumeth his fleſh*: ſo was it with the Pſalmiſt, when he was full of affections towards God, and ſaw how men did diſ-obey his Commandements, ſee what ſenſible motions were in him. *Mine eyes guſh out with rivers of waters, becauſe men keepe not thy Law*, *Pſal.* 119. 139. *Ezra* was ſo affectionate for God, that knowing how the people tranſgreſſed, it made the colour to come in his face, and to bluſh before heaven, *Ezr.* 9. 6. as *Demetrius* bluſht for his father *Philips* offences; the Orator that pleaded King *Philips* defence, did not do him ſo much ſervice, as the bluſhing of *Demetrius* his ſonne. This was the effect of his affection to his Father, it ſhewed it ſelfe in his bluſhing for the offences of his Father: Thus the affections are the ſenſible motions of the Will.

5. *They are ſuch motions as are according to the apprehenſion of good or evil.*

Fifthly and laſtly, they are ſuch ſenſible motions as are according to *the apprehenſion of good or evil*. For when there is but ſmall apprehenſion of good or evil, the affections are weake, and may hardly worke on the body at all; but when there is a great apprehenſion of either, not onely the ſoul is *deeply* affected, but alſo the body is mightily compatible. Nay, if the apprehenſion be deepe indeed, the affections break out into raptures, as *dancing and leapings of the heart*, which are the raptures of joy: *raviſhments and enamorings*, which are the raptures of love; *meltings, and bleedings, and breakings of Spirit*, which are the raptures of greife; aſtoniſhments, amazements, which are the raptures of feare; confuſion and the like, which are the raptures of ſhame: the affections burſt forth into ſuch raptures as theſe, when the apprehenſion is deepe. *Oloferne* his eyes were raviſht with the ſlippers of *Judah*, becauſe he was deeply in love with her: *Jacob* ſhooken almoſt dead at the ſight of his ſonnes bloody coate, becauſe he was deepely affected thereat. The Roman Senate were affrighted with the ſight of the Carthaginian green figges, that *Cato* did ſhew them: ſuch raptures have the Saints very often in their prayers to God, being helpt *with ſighes and groanes that cannot be uttered*, *Rom.* 8. 26. becauſe they have a deepe apprehenſion of the corruption that is in them. Thus ye ſee what the affections be, *they are forcible and ſenſible motions of the will, to a thing or from a thing, according as it is apprehended to be evil or to be good.*

Judith 16. 9.
Gen. 37.

Reaſons.

In the next place let me ſhew that a carnal man cannot ſet theſe his affections upon God or upon Grace, which may appeare by reaſons.

The affections are the wings of the ſoul.

First, *Affectus ſunt ala animæ*, as the proverbe goes, *The Affections are the wings of the Soul.* If the birds wings be lime-twig'd and glued to the ground, ſhe cannot fly up; now a carnal man his affections are glued and lime-twig'd to the things of the world, or the things of this life: and therefore it is impoſſible he ſhould flie up unto God. I read in the life of good *Anſelme*, walking in the fields he ſaw a ſhepherds boy that had taken a bird, and tyed a ſtone to her legge, and as the bird would be offering to mount, the ſtone pulled her down; ſhe had ſuch a weight on her legge, ſhe could not flie up: this good Father fell a weeping, to conſider, that ſo it was with men, carnal men; though perhaps they think to flie up unto God by many good purpoſes, they are ſtill borne down with their ſinnes, their affections are clog'd, ſecurity, deadneſſe of heart, ſelf-love, and love of the things here below, like milſtones made faſt to their heeles, their affections cannot mount up to God. Haſt thou more affection to a game then a Sermon? more affection to ſit drinking in Ale-houſes, then to be reproved for thy ſinnes? more affection

Anſelmus.

to

to a good booty, then a good duty? alas! how canſt thou ſet thine affections upon God? thine affections are earthly affections, and therefore they cannot be placed upon God, *Rom.* 1. 26. there read of *vile affections*. God gave up the Heathen to baſe and vile affections: to theſe are baſe and vile, and carnal affections, that thou art given unto: thine affections are malice, and envy, and revenge, which cannot be ſet upon God: they are worldly feares, and worldly ſorrowes, and worldly joyes, and worldly pleaſures, and worldly delights, theſe are thine affections, theſe can never be placed upon God. They are vile affections, too baſe and diſhonourable to God. Thine affections are lime-twig'd by Satan, they cannot ſore up unto God. This is the firſt reaſon, why a carnall man cannot ſet his affections upon God, becauſe his affections, which are the wings of his ſoule, are glued to the earth.

Secondly, *Affectus ſunt inclinationes animæ, The affections are the inclinations of the Soule*: as a man is affected, ſo is he inclined; and therefore the affections in Scripture are called the bent of the ſoule, *My people are bent to backeſliding from me*, *Hoſ.* 11. 7. that is, their affections to me are unſtable, unconſtant, and fickle. How ſtands ſuch a one bent? as we ſay; that is, how ſtands he affected? A man is bent to that which his affections are on; now then is it poſſible that a carnal man ſhould ſet his affections on God, when his heart does not ſtand bent unto God? the mucke-worme, his heart ſtands bent to the world, the voluptuous, his heart ſtands bent to his pleaſures; the proud man, his heart ſtands bent to get credit and be well thought on; the natural man ſtands bent to be carnal and earthly; and how can ſuch men ſet their affections on God, when their hearts ſtand that way bent; the affections, are they bent? that way that thy bent goes, that way do thine affections go: thou art merry and jocond, and joyful to day, tell me, what is it for? is it becauſe God is glorified by thee? No, no, thy mirth and thy joy ſtand otherwiſe bent; thou haſt been angry and revengeful, what was it for? was it becauſe God is diſhonoured, and thy luſts have been violent? Alas! no, thy anger and thy wrath ſtand otherwiſe bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthly, thou canſt not place thine affections upon God; nothing can go againſt its owne bent and inclination, unleſſe by the omnipotent power of the Spirit of Chriſt. *David* knew this well enough, that his affections could never be to God and his righteouſneſſe, if his heart did not that way ſtand bent; and therefore he prayes God, *Incline not my heart to any evil thing*, *Pſal.* 141. 4. Let not mine affections be on any evil thing, for then I ſhould be that way inclined. This is the ſecond reaſon why a carnal man cannot ſet his affections upon God, becauſe the affections of the heart are the bent of the heart.

They are the Inclinations of the Soule.

Thirdly, *Affectus ſunt paſſiones animæ*, ſayes *Damaſcen*, *The affections are the paſſions of the Soule*. When the heart is affected with a thing, it lets in that thing, and it ſuffers a change by that thing; when a man is affected with anger at a wrong or an injury, we ſay he is in a paſſion; that is, he lets in the wrong, and there does his heart bite upon the wrong, and chafe at it; thus he is paſſionate, when a man is affected with love to a pleaſure, he lets in the pleaſure, and ſuffers it to prevaile on the heart: now then a carnal man cannot ſet his affections upon God nor his Grace, becauſe he cannot let it in; to prevaile over his Soule, he will not ſuffer it to enter; can he be in a good paſſion for God? can he be angry and chollericke to ſee how Gods Spirit is grieved? can he be grieved at the luſts of his heart, which he joyes in? can he be zealous for Gods truth, and for the beauty of holineſſe? Alas, alas! no. He cannot let in theſe things into his heart, nor Chriſt, nor Grace, nor Holineſſe, nor Humility, nor Self-denial, nor any ſaving grace that is Chriſts, can get entrance into his heart; and therefore he cannot ſet his af-

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They are the paſſions of the Soul.

Elias was ſubject to the like paſſions as we are Jam. 5. 17. *That is, ſubject to like affections with us.*

ſections upon God. When the Apoſtle had exhorted the Hebrews, and now was concluding, that he could exhort them no further, he concludes on this manner: *And I beſeech you brethren, ſuffer the word of exhortation, Heb.* 13. 22. He labours to worke on their affections, that they would let in his exhortations into their hearts, he does not ſay, ſuffer me to exhort you, for he had exhorted them already, and had taken his leave, but ſuffer it to enter into your hearts; now if you be carnal, thou wilt never ſuffer Gods counſels to enter; youle never ſuffer the word of reproof, neither will ye ſuffer a reſignation: Suppoſe we ſhould pull down all the unneceſſary Ale-houſes in the Pariſh, would ye ſuffer it? Suppoſe we ſhould roote out all your game-houſes and the like, would ye ſuffer it? Suppoſe we ſhould make every man pay his twelve-pence a day for every time he is abſent from Church, and have all diſorders puniſht in the Town, would ye ſuffer it? Suppoſe we ſhould come to your houſes and exhort you, and reprove, and tell you of your ſinnes, and labour to reforme you and your Families, alas! would ye ſuffer it? No, your paſſions will riſe, ye would be ſo farre from affecting theſe things, as that your affections would be againſt them, nay, ye would be in paſſion againſt me; carnall hearts cannot ſet their affections upon God, why? becauſe the affections are paſſions, as I have proved already, and the ſoule does ſuffer its affections. The affections do alter the heart, but a carnal heart will not be altered by the word, nor by Chriſt; nor ſuffer his graces to enter.

4. *They are the Perturbations of the Soule.*

Fourthly, put the caſe a man ſet himſelf wrong, *Affectus ſunt perturbationes animæ, The affections are the perturbations of the ſoul*; if once they go wrong, and the reines be laid on their necks, they are like wilde horſes to the ſoul, to carry her whither ſhe would not; they are the diſturbers of judgement, and violent tyrants over the ſoul, they make a man walk as they liſt; and therefore the Apoſtle cals them, *the luſts of concupiſcence, wherein a man walkes*, 1. *Theſ.* 4. 5. in the original it is *the affections of concupiſcence*, they are cruel and maſterleſs miſleaders of a man; now a carnal man, his affections are ſuch, they are diſturbances and perturbations unto him, they will ſo trouble him, and toſſe him up and down, from luſt unto luſt, from ſin unto ſin, that he ſhall never be able that is carnal, to ſet them upon God. *Jamblychus* cals them the nayles of the ſoul, whereby it's nailed to the things of the body; would a carnal man repent? alas! his affections diſturbe him; would he pray and hold out in that duty? his affections are importunate to be otherwiſe occupyed; would he exhort and reprove, and be rebuking his neighbour for ſinning againſt God? his affections they are againſt it, he is aſhamed for to do it, he is afraid he ſhall have a flout for his labour; would he forſake his covetouſneſſe, and drunkenneſs, and company? Oh! his affections are ſo ſtrong to them, that he is not able to draw his heart from them. The very Heathen brings in all the world thus ſpeaking of themſelves, *Nitimur in vetitum ſemper cupimúſque negata*, ſo head-ſtrong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, ſhe ſaw the good and ſhe liked the good, but her affections tranſported her quite to the contrary; thus it was with *Herod* the King: when he heard there was another King of the Jews born in the world and that Wiſe men from the Eaſt were come for to do homage to that new King; the Text ſayes, *he was troubled, Matth.* 2, 3. feare and ſhame, and grief, and vexation, and all his affections, they were all up in Armes, and would not let him be quiet: they troubled him ſayes Saint *Matthew*. Yea, they made ſuch a diſturbance in *Herod*, they did ſo baffle his judgement, and buſie his thoughts, and torture his minde, that they drove him to murther God knows how many ſcores of poor Infants, before they would be quiet, they made him a mad-man. Thus the affections are grievous perturbations, when they are once come to be miſ-placed; and if they be ſuch perturbations as they are, alas! how can a carnall man ſet his affections upon God?

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they are masterlesse wild horses, and he cannot subdue them: they are bedlams and frantick misleaders, and he cannot overcome them: they are desperate things, his affections are so giddy and unruly, that he can never be Christs, as long as his affections are alive; unlesse they be set upon the tenters, and put upon the rack, and tamed perforce, they'le never be right: and therefore sayes the Apostle, *Those that are Christs have crucified the flesh, with the affections and lusts*, Gal. 5.24. Those that are Christs, have done so, or else they could never be Christs, because the affections are perturbations & disturbances, most wofull perturbations they are. And this is a fourth reason why a carnall man cannot set his affections upon God, because his affections are perturbations, and like a company of wilde horses, that will not be ruled.

The II. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THus I have shown you first, what the affections be: Secondly, how a carnall man cannot set his affections upon God. But here it may be objected: cannot a carnall man have good affections to God and to grace? The people were so affected with *Johns* preaching, and with his Baptisme, that they would have been angry and zealously affected against that man, whoever he was, that should have said it was not of God; they would have stoned such an one to death, *Luke* 20.6. The people most of them were carnall, yet they were thus affected with his preaching. Certainly a carnal mans affections may be marvellously wrought on. For the clearing of this doubt: Let me shew you nine degrees, wherein the affections may be wrought on: in five of them, a carnal man may have his affections to be wrought on, and in the last four of them he cannot. First, I will name you these nine degrees of the affections of the heart.

The first is, when they are so farre wrought on, that *heart is enticed and allured much by them.* Thus the eloquent Ministers in *Corinth*, it seems, they wrought upon the peoples affections exceedingly, their words were so drawing, and their speech was so inticing, that they came flocking to them. Saint *Paul* confesses he would not preach so, *with the enticing words of mens wisdome*, 1 *Cor.* 2.4. (q.d.) what good should I do, if my preaching were such? Its true I might allure you, and move you, and entice you, and stir your affections; but alas! this would never bring you to faith, and repentance with power; this might tickle your hearts peradventure a little, but not soundly comfort you. 1. *The heart is enticed and allured by them.*

The second is, when the affections are wrought on so far, that *the heart is somewhat touched therewith.* As a man when his affections are moved with any, at a disgracefull word, he saith, this toucheth me indeed. When God turned the affections of *Israel* unto *Saul*, indeed some of them had no affection to *Saul*, *How shall this man save us?* say they, they despised him in their hearts, but God turned the affections of the rest upon *Saul*, for to follow him: The Text sayes of them, *The Lord had touched their hearts*, 1 *Sam.* 10.26. That is, he set their affections upon *Saul*, that they might follow *Saul* up and down. As

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when the Needle is touched with the Loadstone, then it will turn it self presently to the North; their affections were touched, and therefore they followed after *Saul*. So, many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch from the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have a touch from the Word, and some vertue goes to them, for the affections are termed the touch of the heart. *It's good for a man not to touch a woman*, 1 *Cor.* 7. 1. That is, not to set an amorous affection of the heart upon a woman. Thus far a wicked mans affections may be to the Word, they may be touched by the Word.

3. *The heart is somewhat bowed by them.*

The third is, when the affections are wrought on so far, *That the heart is somewhat bowed thereby*; this is another degree of working on the affections, to bow the affections, as ye may read; *David bowed the heart of all the men of Judah, even as the heart of one man*, 2 *Sam* 19. 14. that is, by his kind speeches, and friendly message he sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his affections stood sturdy before, or may be they were bowed another way before, now they be bowed the contrary; as wicked *Joabs* affections were so bowed to God-wards, and for the good of his Church, that he was willing to dye in his defence. *Be of good courage*, sayes he, *let us play the men for our people and the Cities of our God, and the Lord do what seemeth him good.* 2 *Sam.* 10. 12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God, and yet he was a wicked man.

4. *The heart is stolne away with them.*

The fourth is, the affections may be wrought on so far, that *the heart may be stolne away with them*: this you may find in the story of *Absalom*, who with his beauty and the properneſſe of his person, and the flattery of his lips, and his courteous complement with the people of the land, he did so win their affections, that the Text sayes, *He stole the hearts of the men of Israel*, 2 *Sam.* 15. 6. So grace is so beautifull, and the Word of God hath such kind promises and kind speeches with it; not complemental, as *Absaloms*, but reall and truly amiable, that it may steale the affections of a carnall man, as the Israelites stole from the *Ægyptians*, and they knew not how, so grace may steal thine affections and take them with its beauty, and yet thou be a wicked man for all that. As *Paul* with his preaching did so steal away the affections and the hearts of *Galathians*, that for a need they *would have plucke out their eyes and given them to Paul*, they were so strongly affected with him and the Gospel he taught them, *Gal.* 4. 15. Never theleſs S. *Paul* sayes they were *foolish & carnal*.

5. *The heart is inflamed by them.*

The fifth is, the affections may be wrought on so far, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *avenger of blood*; when any had unwittingly and unwillingly killed his brother, the Lord commands him *to flie quickly to a City of refuge, lest the avenger of blood should kill him in fury and anger*. The words go thus, *lest the avenger of blood pursue the slayer, while his heart is hot. Deut.* 19. 6. While his heart is hot, that is, while he is in the heat of his passion, while his anger and the affections of revenge are hot: the affections may be raised so high, that they may set the heart in a heat upon a thing which it affects. So a carnal man may have his affections heated and inflamed towards God and towards grace. *Saul* had a great zeal to Gods Church, 2 *Sam.* 21. 2. *Jehu* was zealous for God, *Come with me*, sayes he, *and see my zeal for the Lord*, 2 *King.* 10. 16. Zeal is the heat of all the affections, and therefore *Jehu* was heated in all his affections for *God*; his affections were hot to root out Idolaters, his affections were hot to cut off Gods enemies, and to reform abundance of sinful abuses in the Kingdom: he was zealous, his affections were heated towards God, and yet *Jehu* was no better then a carnal man for all that. Thus far may a carnal mans affections be wrought on for grace; and this is no argument

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that he hath set his affections upon God, as shall afterwards appear. Therefore there be four further degrees which are only to be found in the godly.

The sixth then is, the affections may be wrought on so far, that the heart is *quite overturned from that it was before*; I say the affections may be wrought on so far, that the heart may be turned upside down by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sins. *Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled, Lam.* 1.20. Her soul was even battered with affections of repentance and humiliation; her soul was distressed with terrors; her bowels were troubled and contracted with fears, and her heart was turned upside down with sorrowes, and all for her sins, for I have grievously rebelled, sayes she. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Job* sayes of his birth, *He was curdled like Cheese*: so here in the second birth, her heart was curdled like Cheese, &c. My heart is turned in me, sayes she. This is a higher working on the affections, then any carnal man hath.

6. *The heart is overturned from what it was before.*

Iob 10. 10.

The seventh is, the affections may be wrought on so far, *that the heart be engaged for God*. As a womans affections towards a man may be so deep, as that she engages her heart unto that man, and resolves to have none other husband but him. So when the affections are so deep in love with grace and with Christ, that the heart is once engaged for Christ, to be a widow for ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devill, nor lust, nor any other sin shall ever have her heart more, she is so far in love and affection with Christ, as her heart is engaged for Christ, this is a godly soul. *Who is this that engages his heart to approach unto me?* saith the Lord, *Jer*, 30.21. If pleasure come, saying, set thine affection on me; no sayes the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, sayes the heart, I am engaged for another, even for Christ and his graces: this is a deep working on the affections indeed, when they are engaged for Christ.

7. *The heart is engaged for God.*

The eighth is, the affections may be wrought on so far, *that the heart may be glued to a thing by them*. *Iamblicus* the heathen hath a pretty phrase to this purpose: a wicked man he calls him ἐνδεδεμένος ἐν ταῖς ἐπιθυμίαις, bound in and nailed in his affections, he is even nailed and glued to the things of the world, his heart does even stick to them like pitch and Tarre to the Ship. So it is with a godly soul, his heart sticks fast unto Christ, and the Commandments of Christ. *I have stuck unto thy testimonies*, sayes *David* to Christ, *Psal.* 119.31. How came his heart to stick to Christs testimonies? His holy affections were the glue, his affections clave to Gods law.

8. *The heart is glued to a thing by them.*

De vita Pythag.

The ninth is, the affections may be wrought on so far, that the *heart may be quite given up to the thing which it affects*, *Solomon* had such affections to wisdom that *he gave his heart for to seek it*. *Ecc.* 1.13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart, and all. So a godly heart is so deeply affected with Christ and his righteousnesse, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus far wrought on; but it is marvellous to think how far a mans affections may be wrought on for Christ, and yet be a carnal man. It's proved already, he cannot set his affections on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

9. *The heart is quite given up to that which it affects.*

The affections may be thus raised.

First, *the ignicles and embers of right reason that* God hath made naturall to his heart, may regulate his affections to be chast, and sober, and kind, and liberal, and just, and morally humble, and patient, and merciful, &c. and to ob-

1. *By the sparks of right reason that regulate the affections.*

serve the things contained in the Law. Natural reason directs men to love their parents and their children; and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality says *Aristotle*, they do ἐφεύρηκαν τὸ μέσον ἐν τοῖς πάθεσιν. They find out a *Medium* or a golden mean in the affections, & hold them unto it. And therefore St. *Paul* knoweth thus much, and how that some of the Heathen were so wicked, that they would put out the light of their own reason, and be drunk and lustfull, and proud, and mercilesse, and disobedient to parents, he condemns them especially for this, that they were without understanding, and *without naturall affection*, *Rom.* 1.31. that is, because they put out that naturall reason, and that naturall affection that were in them. Because their affections might have been naturally set upon those things. Their very naturall reason might have ruled their affections, and set them upon vertues of morality. 1. So that thus far thou mayest go, and yet be a carnalist, thine affections may run to be civil, and morally honest, and the like natural reason may raise up thine affections from drunkennesse and lust, and from naturall injustice; and from swearing and lying, and filthinesse of speaking, and the like. I say natural reason may raise up thine affections from these. Indeed it may be thine affections are violent, and greedy, and sensual to tempt thee to some of these sins, but natural reason may take them off from such sins as these. Are thine affections so vile as to follow thy blowzing and thy company keeping? we need not quote Scripture to convince thee: thy material stomack cries out it is a sin, for it grumbles at it. Thine eyes, and thy legs, and thy heels cry out, it is a sin; for they do betray it. Look upon thy purse, it cryes against thee, for it thou hast emptied. Look upon thy Children, and thy Servants, and thy Wife, they cry against it, for them thou hast beggard. Look upon thy fields and thy lands, and thy inheritance, they cry against it, for them thou hast morgag'd and impaired. Look upon the stinking dunghil, it bids thee hold thy nostrils at the stinkingnesse of this sin, for there is thy spewing and thy vomiting, and so of the rest of these sins; natural reason may easily raise up thine affections from these. Which if thou hast done already, and art civil and moral, thou art yet gone no further then a Naturian may go. Thou mayest do that, and yet be a Carnallist.

Lib. 2. Eth. c. 6.

2. *By knowledge out of the word that raiseth up the affection.*

Secondly, because thou hast more means then the means of bare nature, *thy knowledge out of the Word, may raise up thy affections exceedingly*: knowledge may awe the heart, and move it with the affection *of feares*, that it go not against its own knowledge. Herod *feared* John, *knowing that he was a just man*, *Mark* 6.20. *Herod* his affection was stirred with fear at the hearing of *John*; why? he knew he was a good man, and he knew it was just as he preached; he knew it was Gods Word. And therefore he feared not to obey him, he was afraid to go against him. Nay, his affections were more raised then so; *he heard* John *gladly, and did many things*. He was affected with joy at his Sermons, and his affections were wrought on to break out into act, and to do many things. I do not read, he stuck at any thing but only his darling corruption. His affections are so wrought on, that it should seem he reformed many sins in his Courts, and many of his Courtiers; he began to set up some worship of God in his Palace. All this was by reason of knowledge; he knew *Iohn* was a good Preacher, he knew he preached the truth, and the truth over-powred his affections. Now he had no such elbow-room for to sin, as he had in his ignorance. Now he feares to do many sins that before he feared not, why? because his knowledge was inlightened. This is no argument that thou art a childe of God, because thou reformest many things. Alas, thy knowledge is convinced thou must so: the very Devill himself may be over-powred by his knowledge; when the Devill knew Christ was Christ, he could not but confesse, *We know thee who thou art, the holy one of God.*

Mark.

Mark. 1.24. Happily thou fearest to go flatly against the Sermons thou hearest, thou fearest to live so bad as thou didst; happily thou rejoycest to hear the Bell ring to a Sermon, and art glad to hear the preaching of a Minister; happily thine affections are so wrought on, that thou art moved to do many things, not to suffer such potting and cupsying in thy house as thou usedst, not to endure such disorders in thy family as thou wert wont; alas, alas, this is good yet; and, O that others were proficients thus far, this is further then many do go, but this thou mayest do, and yet be a Carnallist. Thou knowest this is the truth of God, and this stirres thine affections a little.

Thirdly, God may be, he hath *quickned thy knowledge* a little, *and quickned thy conscience*, and made it tell thee the horror of thy sins; and this may raise up thine affections many steps higher; not onely to mourn for thy sins, and be full of the affections of sorrow, but also to go mournfully, and sadly up and down, to pull down thy proud looks, to take on lamentably, because of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his back, and fling off his royal robes, and put on sackcloth in their room, it made him have no mind to his meat, but to fast, yea to go softly too, sayes the Text: 1 *Kings* 21. 27. *When* Ahab *heard these words, he tore off his clothes, he abstained from his meat, and went softly. Ambulabat demisso capite*; that is, he did not go so proudly up and down with such a careere in the streets, as before; No, he hung down his looks, he went sadly and softly up and down as he went. Thus far too thou mayst go in raising thine affections, and yet be a Carnallist. Thou mayest be smitten in thy soul for thy sins, as to go softly, and sadly, & mournfully up and down, to have little lust to eat thy meat for thinking of thy sins, to go poorly and meanly, and have little mind to go bravely: I say thine affections may be so quickned, as to go sadly all along as thou goest, so that all that knew thee before may wonder; good Lord, what ayles yonder man, how he is changed! He was a Ruffian, a Royster, and who but he the other day: what's the matter with him? he goes so sadly up and down, and pensively along. But why do I speak against thee, when there be few that are a quarter so well affected as thou? but alas, I tell thee, thou mayest go thus far, and be thus deeply affected, and yet be a Carnalist. 3. *By knowledge and conscience quickened.*

Fourthly, a *deep apprehension, and sense of the horror of thine estate*: this may wind up thine affections many steps higher; thou mayest be afraid to be damned, and afraid of the judgements of God, and this may fetch teares from thine eyes, and sighes and groanes from thy heart. This may even melt thy affections into weepings, and abundance of weepings for the sins thou hast done, and yet be a Carnallist. The Prophet brings in the carnall *Iewes* so doing, *This have ye done again, covering the Altar of God with teares, with weeping and crying out*; insomuch that he regardeth not the offering any more. Mark, they offered their prayers unto God, and cryed out-right, yea, they powred out many teares, they covered Gods Altar with teares, and yet sayes he, God regarded not their prayers, and their offerings for all that: should we see a man come to Gods House, and hear him at the hearing of the Word, or calling upon God, make an out-cry of his sins, yea weep and weep abundantly, cover his Pew with his teares, we would wonder at the repentance and the good affections of that man, yet so far thou mayest go, such good affections thou mayest have, as to cover thy Table with tears, yea and Gods Altar with thy weepings, and yet be a Carnallist. ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες. Good men sayes *Homer*, are weeping men. Nay, I say a man may be a lesse weeping man, and yet be a good man. O how mightily may a mans affections be wrought on, and yet be a stranger from Grace! 4. *By a deep apprehension of the horror of their estate.* Mal. 2. 13.

Fifthly, *self-love*: look how high self-love may wind up thy affections for thy sins, so high may thine affections be wound up. *Self-love* may make thee wondrous affectionate. No naturall affection can possibly be raised up higher, then self-love may. St. *Paul* may being to reckon up all the sinfull af- *By self-love.*

ſections of men in theſe laſt dayes, he names ſelf-love for the formoſt. In the laſt dayes *perilous times ſhall come*, why? *for men ſhall be lovers of themſelves*: then the names eighteen more, but this he places in the front on the Catalogue, for ſelf-love is ſtrongeſt of all, 2 *Tim.* 3. 2. I cite this Text only to ſhew how high our affections may be raiſed to God. namely as high as ever ſelf-love can clamber. Self-love will make a man be very affectionate, When a man knows he cannot be ſaved, unleſſe he do thus and thus; O how affectionate may he be for to do it, when he knowes, he ſhall periſh for ever, if he be not religious and godly; if he do not bewaile his iniquities and ſtrive againſt ſin, and labour to do good unto others: how marvellous full of affections may this make him to be, to do abundance of things!

Which may, Firſt, make a man be loath to commit ſin.

Firſt, it may *ſcrue up his affections ſo high, that he be loath to commit ſin*; peradventure he does often commit it, but fain would he leave it, O he is unwilling to do it, he wiſhes affectionately, O Lord, how ſhall I leave it? O that I might leave it: yea, he ſeeks ſome means for to leave it; he does it I confeſſe, but fain would he not do it: his affections may be wrought upon thus far, and yet be a Carnalliſt. Such an one was *Darius*, he had made a Decree, and writ it, and ſigned it, and ſealed it. Well, *Daniel* would not do according to the tenor of the Decree: and therefore the Decree was, he ſhould be caſt into the Lions Den. The King did caſt him in indeed, but lo, how unwilling he was to commit this ſin: He faſted, he waked, he could not ſleep a winks ſleep; he wiſht, O that I might ſafely deliver him! O that thy God, O *Daniel*, would deliver thee. True, he thought I muſt needs now do this ſin; alas my Decree, and what may the Lord think of me? If I ſhould not it, all the Country would think me too blame, nay they would rebell againſt me outright, for breaking the Laws of the *Medes* and the *Perſians*. Alas, I muſt do it; but it appeares though, how unwilling he was for to do it, he could neither eat, nor ſleep, nor be merry, nor quiet, till he might hear *Daniel* was ſafe. Many a King but a quarter as great as he, would have ſcorned to have troubled his thoughts about ſuch a Puritan as *Daniel* was eſteemed to be: nay, he riſes early in the morning, before the time was expired, he runs in all poſt to the Den of the Lions, and there he cries lamentably, *O Daniel, thou ſervant of the living God*: O *Daniel*, he ſcreecht it out doletully: and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan.* 6. 23. Theſe ſubſequent circumſtances ſhew how unwilling he was in the of committing of the ſinne, if he could have helpt it, and ſaved his honour with his Lords and his Nobles. Thus Men ihe was unwilling to commit the ſin, yet a wretched man for all that. magine they have a good Chriſtian plea, when they can ſay this for themſelves; it is true, I do rap out an oath in my choler, I do pray coldly and with many by-thoughts, but God knows I am unwilling to do ſo, I would very feign have it otherwiſe; I am ſorry I am drawn ſo away. Alas ſo thou mayſt be, and yet be a Carnaliſt: thou mayeſt pray, and be unwilling to pray carelelly, thou mayſt repent in ſome manner; and be ſorry thou repenteſt no more; thou mayſt be loath to commit an offence, and yet be a meer natural man, no jot of ſaving grace in thee. Was not *Pilate* ſenſibly unwilling to condemn *Jeſus Chriſt*? Was not *Herod* unwilling to behead *John* the Baptiſt? it ſpoyled all his mirth at his feaſt, that he was compelled for to do it, for ſo he counted it a compulſion, otherwiſe he would not have done it: was not *Saul* unwilling to tranſgreſſe the commandment of the Lord? He forced himſelf; he had abundance of gain-ſayings in his heart, abundance of wiſhes in his breaſt; O I would not do it, I would to God I were not put upon ſuch importunate circumſtances as I am, fain would I not do it; he forced himſelf, there was a kind of pitcht field in his boſom, a battel in his ſoul: fain would he do it, that way went his luſts; fain would he not do it, that way went his conſcience: So he forced himſelf, 1 *Sam.* 13. 13. and yet God did reject him. Thus ſelf-love may wind up a mans affections exceedingly, to be loath to commit a ſin.

Invitus feci, as he ſaid in the Comedy.

Second-

Secondly, *It may ſo draw up ones affections to God, as to make one vomit up a deare ſinne ones ſelfe*, and be ſorry that others too ſhould commit it; he may be vext to ſee other men drunk, vext to ſee them break the Sabbath, vext to ſee how ſlack they come to Gods houſe, vext to hear any body ſwear, or curſe, or take on, he may be driven to make reſtitution himſelf. Thus it was with *Micah*, he had ſtolne 11. hundred Shekels of ſilver from his Mother; well, this man, as it appears, hears his Mother curſe, and ſweare, and take on: ſhe had loſt ſo much ſilver, ſome body had ſtolne it from her; when he heard his Mother curſe and ban on this faſhion, he was ſo deeply moved to hear it, that he could not abide it: nay, it made him be willing to confeſſe he had ſtolne it from her, and to make reſtitution of all, yea ſo far as his mother did think fit. O what a bleſſed convert was her ſon, he was now converted to be of ſo honeſt a minde. *Bleſſed be thou of the Lord my ſon*, ſayes his Mother. *He* ſaid unto his Mother, *The eleven hundred Shekels of ſilver that were taken from thee, about which thou curſeſt, and ſpakeſt of alſo in mine eares, behold the ſilver is with me, I took it*: and his Mother ſaid, *Bleſſed be thou of the Lord my ſon*, Judg. 17. 2. He had ſtolne the ſilver from his Mother, and yet when he heard his Mother curſe and ſwear, and take on in that wiſe, it ſhould ſeem his affections did burne him. What ſhall I hear my Mother curſe in this ſort? and rather then he would let her ſtand ſwearing and curſing, he would vomit up his ſweet gettings. Nay, ſhe thought him ſo religious as paſſes, becauſe he did ſo. *Bleſſed be thou of the Lord my ſon*: but ſhe was deceived, for he was a wretched Idolater; the Lord cals him an *Idolater*, *Verſe* 5. Beloved, this is a ſtrange thing indeed; yet thus far may a carnaliſt go: he may be zealous againſt other mens ſins, and grieved to hear others tranſgreſſe, and vext to ſee others offend. When *David* would ſin and number the people, it vexed the ſoul of *Ioab* to ſee it. *O my Lord the King, why wilt thou be a cauſe of treſpaſs to Iſrael?* 1 *Chron.* 21. 3. So thou mayeſt be vexed to ſee others offended, and yet notwithſtanding no better than a carnaliſt.

And vomit up a deare ſin, committed by himſelfe, and he ſorry that others ſhould commit it.

Thirdly, it may ſo *raiſe up his affections to God*, and to be ſo ſet againſt ſin, as to be willing to loſe hopes of getting houſefuls of ſilver and gold, to loſe the favour of Kings and of Princes, to loſe preferment and all, then venture on a ſin. This was *Balaams* caſe, *If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandement of God to do leſſe or more*, *Num.* 24. 13. He durſt not go beyond the commandement of God a jot, no not for a houſeful of money, which is more then a thouſand can ſay, that will go beyond it, and beſide it, and againſt the commandment of God for a handful of Barly, yet he though a Reprobate, durſt not go beyond the commandement of God to do good or bad of his own mind, not for a houſeful of coyn. Knoweſt thou not, ſayes King *Balak* unto him; knoweſt thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeild to him. *Balaam*, if he would have hearkned to carnal arguments, he might have found many. The *Iſraelites* are a people of another Nation, I am a *Moabite*, and they are of another generation: and what though they be better people then they, yet I am a Subject to the King of *Moab*, and I muſt be true to my Soveraign, and count them mine enemies which are the enemies of my Country, and are come to lick up the land? if I do obey my King, I may have money by houſefuls, I may have preferment, as much and more then I can wiſh. Thus fleſh and blood might have reaſoned; but ſee how his affections were better rectified than thus; he durſt not do it upon any termes, becauſe it was againſt the commandement of God. Thou thinkeſt thy cauſe to be happy, O thou canſt be willing to paſs by the wages of ſin, though thou couldſt get by a ſin, yet thou dareſt not commit it: thou thinkeſt certainly mine affections are to God and to grace; I might get this, and I might get that, if I would but go againſt my conſcience a little, but I will not for mony, nor favour, nor any thing. Well ſaid yet;

3. *And not dare to venture upon a ſin, though he loſe by it.*

better then millions can say: but this thou mayest do, and yet be a carnallist.

4. *And to be forward in Religion, run to persecution.*

Fourthly, *It may elevate his affections so high, as to be so forward in Religion and godlinesse*: so strict in his wayes, as to be persecuted too for the truths sake, and for Christs sake: he may endure persecution a good while: indeed if it go too far, he will warpe; but persecuted he may be, and suffer a good while he may, and yet be a carnal man. This you may see in the stony-ground hearer, *He heareth the Word, and receives it with joy*, *Matth.* 13.20. Mark, his affections are raised, he receives the Word and the Gospel with joy, he is affected with the Word, may sayes our Saviour, *He endureth a while, and persecution arises against him*, then he is offended, *Verse* 21. Its true, he is offended at this, that he should suffer persecution; he would be glad to be a Professor of the Word, so he might professe it in a whole skin, as we say: he does, and he will warpe then, that's certain: that's all one; nevertheless ye may observe in the meane time what a great way he goes in religion, he trades so far in it, that others will persecute him for it, and yet but a carnal man for all that. Now of the good ground.

5. *And to be ravished with the joyes of the Spirit.*

Fifthly, it may lift up his affections so high, *as to ravish him and enamour him with joyes of the Spirit*. He may be in some extasies of spiritual joy: as many examples might be named. Were not the *Galathians* enamoured with the Gospel that would have *pluckt out their eyes and given them to Paul*? were not the people over-joyed, when they cryed out in the open Congregation, Lord evermore give us this bread? O then, *set your affection*, &c.

The III. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THe last thing that I told you was, what a great way a carnal man may go in this point. His affections may be wrought on exceedingly. I promised to shew you that this was no argument that his affections are set upon God. The Apostle does not say, let the things that are above work on your affections, for so they may do, and ye be carnal for all that; but he sayes, *Set your affections on things which are above.*

Reasons 4. There be four reasons to prove, though a carnal mans affections be so wrought on as ye have heard, that they are not rightly wrought on.

1. *The carnal mans affections are not kindly wrought on.*

First, because *they are not kindly wrought on*. They are chafed and heated very much, but they are not kindly wrought on. The affections must be kindly wrought on, otherwise they are not wrought on aright; they may be violently and passionatly wrought on, there may be a great deale of pudder wrought in the affections, but never are they rightly wrought on, unless they be wrought upon kindly. *Be kindly affectioned one to another with brotherly love*, sayes Saint *Paul*, *Rom.* 12.10. The *Galatians* that would have pluckt out their eyes for S. *Paul*, they were strongly affected with S. *Paul*, but they were not kindly affected. If they had been kindly affected with him or his Doctrine, they would not have hearkened to false Apostles, as they did. A carnal man, natural reason and knowledge out of the Word may work on his affections, his

his conſcience, and ſelfe-love, whereby he is loth to be damned, and glad to be ſaved when he dies, theſe may worke on his affections, and cauſe him to weep for his ſins, and give over many corruptions, and to be ſtrongly affected, but alas he is not kindly affected. It's onely the love of God ſhed abroad in the heart, that kindly affects one. But it's ſelfe-love, and not love of the Lord Jeſus that affects him: he is not kindly affected.

Secondly, a carnal mans affections are not *judiciouſly wrought on.* They are wrought on in a fit as it were, but they are not wrought on with judgement, they have not the true beginning of working, which is ſound judgement. S. *Hierome* ſayes of the affections of Chriſt, *reſpectu Chriſti ſemper ſequuntur rationem,* Chriſts affections had alwayes the right beginning, which was true reaſon and judgement. And therefore S. *Matthew* notes eſpecially the beginning of his ſorrow. *He began to be ſorrowful and very heavy. Matth.* 26. 37. He had a right begining of it. The natural beginning of the affections is this, when the judgement is firſt poyſed, and the heart is firſt fired, this is the natural beginning of the affections. So that the heart muſt firſt be wrought on, and the ſpirit moved, before the affections can be judiciouſly wrought on. And therefore ſayes Saint *John,* Chriſt troubled himſelf. *He groaned in ſpirit, and he troubled himſelf. John* 11. 33. He was exceedingly affected with ſorrow for *Lazarus* his death, and his kinſfolkes ſorrows and diſtruſts they were in, and he troubled himſelf: we tranſlate it, *he was troubled,* but in the Original it is, ἐτάραξεν ἑαυτὸν, he troubled himſelf, his own judgement, and his ſpirit, and his heart ſtirred up his affections to be troubled. His affections were wrought on judiciouſly. A carnal mans affections though they be much wrought on, yet they are not wrought on judiciouſly. Now he's in the minde to be ſtrict, and to be godly, now he weepes and takes on, can ye wonder? his conſcience now jerkes him, and is quick: but when a few teares and a few labours and endeavours that way have contented his conſcience, as his conſcience is apt to be ſatisfied, the man is of another judgement then quickly. He is of the judgement then, tuſh, what need I be ſo ſtrict and preciſe; Thus he's affected, not upon ſound judgement. Affected he is, and ſtrongly affected too for the while, but he is not affected judiciouſly.

2. *They are not judiciouſly wrought on.*

Thirdly, a carnal mans affections are *not wrought upon regularly.* His affections may be are wrought upon, by Gods juſtice and judgements, becauſe God is a conſuming fire againſt ſinne, becauſe God is ſevere againſt the workes of iniquity, becauſe he hath made *Heaven*-gate to be ſtraight. Theſe are the grounds of his work. His affections are wrought upon this way; therefore he weeps, and therefore he prayes, and therefore he reformes, and therefore he's affected. But this is not regular affection: he is affected with feare, but it is not the feare of Gods goodneſſe, no. Gods mercy and goodneſſe, were there no other attribute in God, he might looke long enough, before he would feare his mercy: that's a ground of preſumption to him, but he feares Gods judgements and his juſtice, he does not tremble and quake to conſider that God is a mercifull God, and a good God whom he hath ſinned againſt. The true *Iſrael* of God, *they feare the Lord and his goodneſſe, Hoſ.* 3. 5. their affections are regular, they are affected with feare of Gods goodneſſe. But a carnal man is not affected with the feare of Gods goodneſſe. *He* is affected with the feare of Gods juſtice, his affections are wrought on irregularly.

3. *They are not regularly wrought on.*

Fourthly, a carnal mans affections are not *wrought upon univerſally.* Some affections are wrought on, and others are not. No, he hath a contradiction of affections. *He* hath ſome good affections to God & to grace, & he hath ſome affections that are contradictory to theſe. Some ſins he greives under, ſome he is glad under; ſome commandements he delights to be doing, and ſome he delights

4. *They are not wrought on univerſally.*

delights to be breaking. I do not meane part fleſh, and part ſpirit, for ſo the beſt godly ſoules under Heaven have a contradiction of affections: they have ſome affections of the ſpirit, and ſome affections of the fleſh, contradicting and oppoſing one another. I do not mean this. But a carnal man hath ſuch a contradiction of affections, as that his carnal affections give the other the lye. He's affected with ſorrow for his ſins, but he is not troubled for his uſury. He's affected with deſires to leave his ſins, but no to leave his ſinful dependances. As *Eſau*, he was affected with weeping for his miſſing of grace and the bleſſing, but not for his pleaſures & ſenſual delight. Is not this a contradiction of affections? *He found no place of repentance, though he ſought it carefully with teares, Heb.* 12.17. He was affected with weeping after repentance, but he could find no place to beſtow it in. There was not elbowroom enough for repentance in his heart. He made ſome room in ſome part of his heart for repentance, but not in all. He found place for it in ſome of his affections, but not in all. He is affected, but he is not affected univerſally. He hath a contradiction of affections in his ſoul; ſo that a carnal mans affections, though they be wrought on, they are not wrought upon univerſally.

μετανοίας τόπον. Sayes the Text.

It's true, a carnal mans affections may be exceedingly wrought on, then I pray examine your ſelves; Two perſons I would have examine themſelves.

We muſt therefore examine our ſelves, eſpecially thoſe,

Firſt, them that think their affections are ſet upon God. For as for them that are abſolutely carnal, whoſe affections are buried in the things of the World, and have no affection at all unto grace or unto holineſſe, I ſpeak not to them, their own conſciences condemn them to be rotten, and are as good as a thouſand examiners. I do not ſpeake to them. If they will not hear their own conſciences, much leſſe will they hear me. I ſpeak to them that thinke their affections are ſet upon God.

That thinke their affections are ſet on God.

Secondly, them, that though their affections be ſet upon Chriſt, yet they think they are not affected aright: for many Chriſtian ſoules are rightly affected, and do not thinke ſo. Examine your ſelves whether ye be rightly affected or no.

1.

He that truly affects grace, affects nothing ſo much as grace.

Firſt, he that is truly affected with grace and with Chriſt and his Word, *He affects no things ſo much as he does* grace. A carnal man may be greatly affected with grace, but there is ſomething he affects more. He affects his vanities more, and his profits more, and his pleaſures more. *Herod* it's true, he affected *John Baptiſt*, *he knew he was a juſt man, and he feared him*: he affected his preaching, *for he heard him gladly*, he affected the practice of his Doctrine, *for he did many things*, he was affected greatly with theſe good things, but there was ſome things he was affected with more. The *daughter of* Herodias affected him more. *She pleaſed* Herod, ſayes the text, *Mark.* 6.22. he was not onely affected with her dancing, but affected to content. She pleaſed *Herod*. *Iohn Baptiſt* did not pleaſe him, he had not content in his Miniſtery. Nay, her dancing affected him ſo much, that he was willing to part with halfe of his Kingdom to gratifie her. *Whatſoever thou ſhalt aske of me*, ſayes he, *I will give it thee, to the one halfe of my Kingdom*. This was more affection than ever he ſhewed to *Iohn's* Doctrine. He never ſaid to *Iohn* of his Doctrine, I'le part with a quarter of my Kingdom, nay he would not part with his whore nor his luſts for that. Nay he would rather ſee *Iohn* dead, as well as he affected him, than miſſe of his pleaſures, or not gratifie his Lords. I'le give thee ſayes he to his damoſell, I'le give thee one half of my Kingdom. Give me then, ſayes ſhe, *Iohn Baptiſt's* head in a Charger. The fooliſh King had not wit enough to ſay, *Iohn* is dearer than all my Kingdom. No, he, affected his teaching well, but he affected his paſtime better. Examine thy ſoul by this marke; thou art affected with grace, but is there nothing thou art affected with more? thou art glad to hear a Sermon, but may we not ſee thee gladder at thy ſports? thou art glad to part with an

Verſe 23.

hour

hour at Gods worship, but art thou not gladder to part with two at thy profits? a child of God is affected with grace most: let credit flie, let profit flie, let carnall relations flie, let life, let living, let all that he hath flie, rather than let a good duty of grace flie away: he is most affected with grace, there is nothing he affects more or so much.

2. *He must needs have expressions of grace.*

Secondly, he that is affected with grace and godlinesse aright, must needs have *expressions of grace*; he cannot but shew it; he can as easily carry fire in his bosome and hide it, as conceal grace. Can a man be deeply affected with sorrows, and not shew it in his face? can a man be deeply affected with passions of anger and of wrath, and not shew it in his countenance? hands, feet, lips, nostrils, eyes, forehead, yea, and all a mans gesture and carriage will shew what affections are in him, *Affectio taciturna nulla est affectio.* Every passion hath its proper dialect. Concealed affection is no affection at all, or but small and as good as nothing. So if thou beest affected with grace, 'twill shew it self in thy speeches, in thine actions, in thy wayes, 'twill shew it self in thy calling, 'twill shew it self in thy company, 'twill shew it self at the table, 'twill shew it self in the market; thou canst not be affected with grace, but thou wilt be an open professour of grace, *Can a man take fire in his bosome, and his cloathes not be burnt? Prov.* 6.27. If fire be in thy bosome, all that come near thee, will feel the very smell of it in thy clothes. The affections are a fire. *The fire kindled*, sayes *David*, *Psal.* 39. 3. that is, mine affections did kindle, he strove for to hide them, but he could not; can you not be religious but you must shew it? says the mocker of all goodnesse. No, its a sign thou hast no affection to holinesse, because thou wilt not shew it: thou canst hear God dishonoured with oathes, and not shew thine affection against them: thou canst come in company and suffer unprofitable language, and not shew thine affections to holy discourse, a sign thou hast no affections that way; thou mayst say thou art affected with grace, but how doth it appear? It appears not in thy *prayers*, little or no affection in them; it appears not in the *Sabbath*, little or no affection to the sanctifying of it. Like the stupid fool in the Comedy, who being willing to be thought to be angry, he knew not how to shew it, but only by saying, *Iraſcor, I am angry*, sayes he; one would think if he were angry, he needed not say he was angry, the affection of anger would have expressed it self, but he had no other reasons to be thought to be angry, but onely his saying, I am angry. So thou hast no other expressions of affection at the word, or at grace, but only thou sayest, I am affected therewith. Concealed affection is no affection, *De non apparentibus & non existentibus eadem est ratio*, it's a good rule in Law. There is the same reason for things which appear not, that is for things which exist not. Certainly here it is most true, I may be confident to say, if thine affections appear not, thine affections are not,

3. *He is troubled with any interruption.*

Thirdly, he that is affected with grace or with holiness, *if he be never so little interrupted, he is troubled*, it's like the stopping of a water-course, the water swells and is tronbled exceedingly, that it cannot passe; like the Woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had been better bestowed on the poor; *why trouble ye the woman?* sayes Christ, *Mat.* 26.10. Christ knew it troubled her affections, to be hindred from their course: he that is truly affected with Christ or his Spirit, (if he light not on Christ the sooner) he is even sick of love. *I charge you O ye daughters of Jerusalem, if ye find my Beloved, that ye tell him, I am sick of love, Cant.* 5. 8. her poor soul was even sick at heart for her Love, because she could not come at him: examine thy self in this point. I am sure thou hast been long enough without Christ, thou art 20. or 30. years old, and all this while thou hast been without Christ; thou sayest thou art affected with Christ, O thou wouldst fain have Christ, thou wouldst fain have him live in thee ever; answer me now, art thou sick of love for a Christ? *Hope de-*

ferred makes the heart sicke, *Prov.* 13. 12. Thou sayest thou art affected with hopes after grace, thou hopest for grace, and for strength against sin, and thy hope is deferred, thy hope comes not yet, thou art not able to withstand thy corruptions, not able to subdue such a lust; no if thou beest affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart sick? wert thou ever sick at heart for this grace? if it have not made thy heart sick, it's a sign thou wert never rightly affected with hope, for if thou wert, it would make thy heart sick to be so long without it, as thou hast been. May be thine affections are so strong set on the world, that thou hast been world-sick, and crosse-sick, and trouble-sick, and anger-sick, and revenge-sick, and covetousnesse-sick; as *Ahab* was sick, because he knew not how to get *Naboths* vineyard, 1 *Kings* 21.4. May be thou art crost, and sick of vexation; may be thou art incensed, and sick of revenge or impatiency: but art thou sick after grace? *Aristotle* calls the affections *Ægritudines animi*, they are the sicknesses of the soul; if the soul be affected indeed, she is sick if she speed not.

Arist.

4 *He hath his conversation in heaven whence grace descends.*

Fourthly, He that is truly affected with grace, *hath his conversation in heaven, whence all grace does descend. Animus est non ubi animat, sed ubi amat*, the soul is, not where it animates, not where it sojourns, but where it affects; and therefore thou livest in heaven, if thou beest truly affected with heavenly things: he that is truly affected with grace, is most affected with the fountain of grace, which is God. God is the fountain of all grace, and if thou beest affected with it, thou art chiefly affected with God. Alas! thou mayest have a good memory, a good wit, and good parts, and be affected with them, and rejoyce that thou hast them. But all the question is this, art thou affected with God the fountain of grace? a wicked man may be affected with grace in the bucket, and yet have no love to grace in the fountain: it affects him well enough to have some, but it does not so like it to have much. *Omne nimium vertitur in nigrum monachum*, thinks he. It's the property of the godly to be affected with God; *Rejoyce in the Lord O ye righteous*, *Psal.* 33.1. Be ye affected with God himself, sayes the Psalmist. One, he is affected with pleasures, another, he is affected with honour and respect, another, he is affected with profit, another, he may be affected with grace too, but it is the godly man only that is affected with God himself. Examine your affections, are ye affected with God himself? are ye affected with his glory?

It does infinitely stand us in hand, to have our affections set right; which I will prove by these eight arguments.

1. *Hereby only are we marriageable to Christ. l. 1. de sacrif.* Abel. & Cain.

First, hereby only are we *marriageable to Christ*. When a man goes a wooeing for a wife, all his care is to get her affections, hee'l never marry her if he be wise, if he may not have her affection, θῆλυ ἔγγονον τῆς ψυχῆς ἐστι τὸ πάθος, sayes *Philo*. The affections are the womanhood of the soul, hee'l ne're marry her, if she be not a woman for him, much lesse will he marry her, if she be not a woman at all, he will not have a man for his wife, she shall be a woman certainly, if he ever mean for to marry her; she is not marriageable, but only for her affection; what a miserable soul then is thy soul, if thy affections be not right? thou art not marriageable to Christ. This is the rule of all wives, and of all Spouses, *thy desire shall be to thy husband*, *Gen.* 3. 16. Thine affections shall be to him, or thou canst not be his wife. He is a monster in nature that will have a wife, whose affection is set on another. What, doest thou take Christ for a monster, that thy soul should be married to him, when thine affection is forestalled? If thine affections be to the world, and to the strumpet-like things of the world, Christ cannot abide thee. *knowest thou not that the love of the world is enmity with God?* Out thou filthy strumpet-like soul, betrothest thou thine affections to the world, and yet hopest to be married to Christ? thou art not marriageable to him, if gains and pleasures and vanities, and such like base paramours be welcomed to thy heart, thou canst not be

be married unto Chriſt, thou art the worlds ſpouſe and the devils ſpouſe, when thine affections be inordinate. Uncleanneſſe and inordinate affection, the Apoſtle puts them together, *Mortify your members which are on the earth, fornication, uncleanneſſe, inordinate affection*, Col. 3. 5. So that thy ſoul is a filthy and unclean ſoul, that haſt theſe inordinate affections unmortified in thee, thy ſoul is a fit ſpouſe for the unclean ſpirit, and not for Chriſt, and therefore it deeply concerns you to have your affections ſet right, becauſe thereby only are ye marriageable to Chriſt.

2. *Hereby onely doth the ſoule ſet favourites in the heart.*

Secondly, *Hereby onely does the ſoul ſet up favorites in her heart:* thoſe are the hearts favorites whom the heart moſt affects. Now if Chriſt be not thy hearts favorite, what a woful condition art thou in? It hath been the undoing of many a Prince, the having of ill favorites; and that ſoul muſt needs be for ever undone, that hath ill favorites in her heart. As ſoon as *Joſeph* was in favor with the the Keeper of the priſon, *Joſeph* preſently had all at command, nothing was done, but *Joſeph* was the doer of it, *Gen.* 39. 21. He was no ſooner in favour, but he was *Dominus fac totum*, as we ſay; he ruled all then. Look what thy heart do's affect, that is in favour with thy heart; that is *Dominus fac totum*. If thy pleaſures and thy vanities be once in favour with thy heart, Chriſt can have no command of thy heart, no further than thy luſts will give leave; thou canſt not reform any thing that is amiſſe, no further than thy luſts will give leave: wouldſt thou repent, or ſtand for Gods glory? thou canſt not unleſſe thy luſts do give leave: wouldſt thou be reproved, or well counſelled? thou canſt not unleſſe thy luſts will give leave, as long as thy luſts are in favour with thy heart, they govern all, they command all, thy mind goes as they tend, thy thoughts come as they call, thy courſes are as they will. *I will give this people favour in the ſight of the Egyptians, and they ſhall ſpoyle the Egyptians*, *Exod.* 3. 21, 22. When they were once in favour with them, they might ſpoyle them, and rob them, and borrow any Jewels of them, and never pay them again; they might do any thing, when they were in favour with them. O the miſery of the ſoul, when the world, or pleaſure, or ſin, or the like are in favour with it, they ſpoyle it, and rob it, and bereave it of all the Jewels it hath; Chriſt can do nothing to any purpoſe with that ſoul, that favours other things beſides Chriſt. Now if thine affections be not ſet right, thy favour is not right ſet: this is the reaſon why thou art wedded to the world, and wedded to thy luſts, that thine affections cannot be unto Chriſt. When *Hadad* had great favour with *Pharaoh*, *Pharaoh* even married his own wives ſiſter unto *Hadad*, 1 *King.* 11. 19. He made him his brother, he brought him into the neareſt relation he could, when his favour was ſet towards him. So if thou favoureſt the things of this life, thou weddeſt thy ſoul to them. What an infinite indignity is this unto Chriſt, that ſuch baſe and ſordid things ſhould be in favour, and Chriſt not be thy ſoules favourite?

3. *Hereby the ſoul is convertible and reconcileable to God.*

Thirdly, hereby the ſoule is *convertible and reconcileable to God.* Be a man never ſo croſſe and crooked, never ſo cruelly and implacably bent to tranſgreſſe, yet as long as there be affections in him to be wrought, his heart may be wonne. Though a Kings wrath be as the roaring of a Lion, though he be never ſo fallen out with a man, yet as long as there be affections in the King, patience, wiſdom, and humbling ones ſelf, and the like, theſe things may perſwade him: by long forbearing is a Prince perſwaded, *Prov.* 15. 15. Without a man have any affections in him, he is not capable of perſwaſion, ἐστ δὲ τὰ πάθη δι' ὅσα μεταβάλλοντες, &c. ſayes *Ariſtotle*. The affections are they whereby a man is mutable. For though it be a weakneſſe to be mutable, yet when a man is evill and wicked, it's a bleſſed weakneſſe that he is mutable from himſelf. Now if a man be grievouſly ſet upon miſchiefe, though he be an enemy of all grace and of goodneſſe, yet as long as there be any affections left in him, he is not an implacable enemy: no, his af- *Rhet. c. 1.*

fections are a poſſible ſubject to be wrought on, the Word and the Spirit may perſwade him; and therefore what a care ſhould we have of our affections, becauſe thereby we are placable and reconcileable to God? The Apoſtle yokes theſe two together, *without natural affection, implacable*, *Rom.* 1. 31. for a man as long as he hath any natural affection left, he is never implacable: ſtill he may be perſwaded, unleſſe his affections degender, and prove to be unnatural; if the affections depend on this faſhion, he is not only wicked and an enemy to grace, but he is an implacable enemy: think then what wrong ye do to your own ſouls, ſo unnaturally to ſet your affections, to let them to degender as you do, and wander after vanity. Beware how ye do ſo, ye go about to divert all poſſibility of converſion, and provoke the Lord to count you implacable enemies to grace and to the ſcepter of his dear Sonne.

4. *The affections are the hands of the ſoul.*

Fourthly, it may appeare how infinitely it ſtands you in hand to ſet your affections aright, *becauſe the affections are the hands of your ſoules*. Ye cannot take hold of any thing in the World to do you any good but by your affections. For as hands are to the body, ſo the affections are to the ſoul. Will a man be ſo mad as to put his hand and his fingers out of joynt? alas he cannot take hold of ſo much as his meat for to eat it. So the affections are the hands of the ſoul. *He that hath clean hands and a pure heart*, *Pſal.* 24. 4. that is, he whoſe affections are clean, and heart pure. *I will waſh my hands in innocency, and ſo will I compaſſe thine Altar*, *Pſal.* 26. 6. that is, I will purge mine affections, and ſo I will pray. I will that men pray every where *lifting up holy hands without wrath*, 1 *Tim.* 2. 8. that is, lifting up holy affections, without the diſtempered affections of wrath or anger or the like: the affections are the hands of the heart, whereby it takes the word or the Commandement, or any thing to it. Now what a horrible thing is it that theſe hands of thine ſhould be put out of joynt? as long as thine affection are to the things here on Earth, they are all out of joynt; thou canſt never take grace. Ye cannot take hold of a promiſe nor any of the word, unleſſe your affections be right. I know that Faith is the right hand of the ſoul, whereby it takes hold of that which is good. But alas the hand of Faith is clumbſie without the affections. Such a one had a croſſe, *how did he take it?* ſay we; that is, how is he affected under it? ye take it ill to be reproved of your ſins: ye take it ill to be warned and admoniſhed either in publique or private. Ye take it ill to be told of the judgements of God againſt your luſts. Alas, how can you do otherwiſe? ye cannot take it well, when your affections, that ſhould take it well, are ſet upon vanity? wilt thou binde up and hamper thine affections in the things of the Earth? alas thy hands are quite bound, thou canſt not take hold of Chriſt or of Heaven. Thou doeſt even *pinion thine own ſoul* and ſhackle it for Hell. What does the Devil, when he ſhackles a man like a priſoner for Hell and damnation? he binds *him hand and foot*, and ſo caſts him into utter darkneſs; he binds up his heart and affections, that he cannot weepe, nor he cannot repent of his ſins, he cannot rejoyce in grace, nor in goodneſſe, he cannot delight in the word, he binds up his affections which are the hands and feet of the ſoul, and ſo fits him for Hell and deſtruction: above all things then be ſure that thy hands be looſe, and thine affections at liberty to ſet them upon Heaven.

Math. 22. 13.

5. *The Affections are the handles of our hearts.*

Fiftly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe they are not onely the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unleſſe your affections take hold, ſo nothing can take hold of your hearts, but by your affections. If ever the word do convert you, it muſt catch hold of you. Jeſus ſaid unto *Simon, henceforth thou ſhalt catch men*, *Luke* 5. 10. that is, the preaching of the Word, it ſhall catch men, when thou preacheſt. Now one of the firſt

holds

holds that it catcheth, is by the affections. Men are affected with the word, and ſo it comes to convert men; now beloved, had you not need to have a care of your affections, ſeeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to be had of ſuch a man, as we ſay; that is, that his affections are ſlippery. Beloved, here you come to Gods Houſe, miſerable wretched ſoules, in your ſins, alas, how is it poſſible that ever Gods Miniſters ſhould catch hold of your hearts! your affections are the main hold that we can catch of you. If your affections be not here, but run after the things of this life, we can have no hold of you, you have nothing that we ſhould take hold by. Indeed we may catch *hold of your underſtandings*: that's nothing unleſſe we take hold of your affections, they are as ſlippery Eeles, we can ſcarce ever hold them. O could we take hold of them, it were well: they are fair handles for us to take hold by. O if we could but truly affect your hearts with the truth, then we might have ſome hope to convert you. As *Epictetus* ſayes of wrongs and of injuries, and all things in the World; every thing hath δύο λαβάς. *Every thing hath two handles*, O ſayes he, if a man could take hold of every wrong at the right handle, then he would bear it patiently; ſo I may ſay of your hearts. Your hearts have two handles. I pray God the word may take hold at the right handle of your hearts. The true affections of the heart, if ever the word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are miſplaced? alas they are the hold of the heart, and the heart can never be taken, unleſſe they be ſet right. *Epict.*

Sixthly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe *they are the ſoules ſtomack*; that which the ſoul does affect, that feeds and filleth the ſoul, as meat does the ſtomack. Is it not neceſſary to be carefull what meat we do eat? if we eat traſh it will kill us, if we feed upon poyſon, it will poyſon and infect us. Now that is the food of thy ſoule, which thy ſoul does affect, and thine affection is thy ſoules ſtomack to hunger after it, thine affections are ὀρεκτικὴ δυνάμεις, ſayes *Aſpaſius*, they are the appetite of the ſoul. Such then as your affections are, ſuch is your food. Should you ſee a man feed upon dirt and upon bricks, and upon carrion, certainly you would ſay, unleſſe he be broken therefrom, it will kill him. No remedy but it will kill him without doubt. And wilt thou feed thy ſoule with vanities, and with traſh, and with poyſon? *Every thing is traſh beſides Chriſt*, every thing is poyſon beſides Chriſt and his graces; if thou feedeſt upany thing beſides Chriſt and his ſpirit, thou feedeſt upon traſh and upon poyſon. Now if thou ſet thine affections here below, thou feedeſt upon traſh. Thou murthereſt thy ſoul with ſuch food, it's rank poyſon, and yet thou feedeſt upon it. That which thou affecteſt, that's thy ſoules food. As *new born babes deſire the ſincere milk of the word, that ye may grow thereby*, 1 *Pet.* 2. 2. milk, ye know, is the babes food: if it have not its food, it cannot poſſibly live. But the word is the milk and the food of the ſoul, and that the Apoſtle would have you to ſet your affections upon. Deſire it, or affect it, ſayes he: where note your affections are the ſtomack of your ſoul. The word is your food. All other food is but traſh, and it feeds you accordingly, O ye poor ſoules that feed upon poyſon all the day long, that dyet your ſoules with nothing but traſh, and filth, and froth, how long will ye do thus? O ſet your affections on things that are above, theſe are the wholeſome food of your ſoules, &c. 6. *Affections are the ſoules ſtomack.* *L. 2. ad Nicom. c. 3.*

Seventhly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe they are the maine matter of grace. They are ὕλη τῆς χάριτος, *They are the materials of grace*; as *Ariſtotle* ſayes of the vertues, they are nothing but the right ruling of the affections, ſo may I ſay of grace with 7. *Affections are the main matter of grace.* *Ariſt.*

with a little alteration, the maine work of grace is the ruling of the affections aright, it takes them off from the things here on earth, and lifts them up to the things that are in Heaven. When grace does convert a man, it does not take away the affections, but it ruleth them. Thou wert angry before, grace does not take away thine anger. No, *oportet virum bonum eſſe iracundum*; ſayes *Cicero*. A good man muſt he angry. I ſay grace does not take away thine anger, but it ruleth thine anger, and teaches thee to turne it againſt ſin, and againſt the diſhonour of God. Thou wert merrily diſpoſed before, of a cheertul conſtitution, grace does not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jeſts and at fooleries, now grace makes thee merry in Gods ſervice, and to rejoyce in the Lord. Thou wert of a ſad ſpirit before, but perhaps it was for croſſes and loſſes, and diſcontents and the like, grace comes not to take away thy ſorrowes, but to rule them, to make thee weepe and mourne at thy deadneſſe and unthankfulneſſe towards the Lord Jeſus Chriſt.

Gratia non tollit, ſed attollit naturam. Grace does not take away nature, but it taketh it up. The affections are natural, grace turns them into ſpiritual; this I ſay brethren, that ye may ſee how that grace runs along in the affections, as water in the pipe. The affections are the matter of grace. As the ſoul is in the body; the body is the matter; And the ſoul is in it, and ſo makes up a living creature. A man had need look to his body, for it is the due matter of his ſoul; ſo it is with the affections, thou haſt need to be careful of them, for they are the matter of grace: and therefore the Apoſtle calls the affections the members; *yeeld your members ſervants unto righteouſneſſe*, *Rom.* 6.19. that is, as expoſitors expound it, yeild your affections thereto.

For they are your ſoules members, and the *materials of grace*: is not fear the matter of the fear of Lord? and love the matter of the love of the Lord? and ſorrow the matter of repentance from ſin? now if the affections be the materials of grace, what a deſperate condition are ye in, that ſet your affections upon the things here below? ye throw down all the matter of grace. How can ye have any grace, when ye caſt away in the kennel all the matter for grace. Grace requires the affections for its matter, and thou haſt no matter, for this grace. Thou hurleſt away all thine affections upon thy pleaſures, and thy profits, and thy vanities, thou art ſo farre from all grace, as that thou haſt no matter for grace.

8. *Affections are arguments what we be.*

Eighthly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe *they are arguments what ye be*. According as your affections are, ſo are your ſouls: if I could ſee what your affections run on, I could ſee what ye all be; whether Saints or wicked, whether of God, or the Devil. The affections are the arguments that a man is a man. When the people of *Lyſtra* took *Paul* and *Barnabas* for gods, and would have ſacrificed to them, Sirs, ſayes *Paul*, *why do ye thus*, whereas we are *men of like paſſions with you*? *Acts* 14.15. that is, affections: we have fear, and joy, and griefe, and love, and the like paſſions with you. Now if the bare having of affections be the arguments that a man is a man, then ſurely the goodneſſe or vaineneſſe of theſe affections are the arguments that a man is a Chriſtian man, or an ungodly man. I beſeech you conſider what a wotul diſtreſſed condition ye are in, if your affections be vain and earthly. Ye carry a brand in your hearts that ye are not of God, that ye are yet the ſlaves of Satan and the ſervants of unrighteouſneſſe, and your end is no better than eternal death and deſtruction. *Affectus virum indicat*. Your affections *ſhew you what men and women ye be*, &c.

The

The IV. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto it ſuffices to have ſpoken of the coherence of the words, wherein ye have heard.

Firſt, what theſe affections be.

Secondly, that a wicked man cannot ſet his affections on God.

Thirdly, how far forth a wicked man may have good affections, and how they differ from the godli's.

Fourthly, how they may examine themſelves, and find that their affections are not ſet right.

Fifthtly, eight ſeverall arguments to convince them, what a wofull condition they are in, till their affections are ſet upon God.

Now for the words, they contain a ſpeciall duty, that a Chriſtian is bound to, namely to ſet his affections upon God. The Apoſtle preſſes it ſtrongly.

It is a Chriſtians duty to ſet his affections upon God.

Firſt, becauſe *it's an infallible mark of our being or not being in Chriſt.* If ye be riſen with Chriſt, &c. ſet your affections on things above. As if he ſhould ſay; Ye ſay ye are riſen with Chriſt, come then and demonſtrate it now that ye are riſen with Chriſt. If ye be riſen with Chriſt, this will infallibly follow. Ye will ſet your affections above; it cannot be otherwiſe. If your affections be not ſet above, doubtleſſe ye are not riſen with Chriſt. *Thoſe that are Chriſts,* ſayes S. *Paul, have crucified the fleſh, with the affections and luſts,* Gal. 5. 24. He takes it for granted, that if they be Chriſts, they have crucified the fleſh and the affections to the World-ward, and ſet them upon God.

1. *Reaſon.* *Becauſe it is an infallible argument of our being, or not being in Chriſt.*

Secondly, he preſſes it *as a matter of reaſonable equity*; the competition ſtands but between two, *Either things in Heaven, or things on Earth.* One of them ye muſt ſet your affections upon; ye cannot ſet your affections upon both; if ye ſet your affections any where, ye muſt needs ſet them upon one of theſe two. Mark the competition. Set your affections on things that are above, not on the things on the Earth: now there's a neceſſity of reaſon, that Election ſhould be made of the beſt, that we ſhould ſet our affections on the better of the twain: to wit, the things that are in Heaven, which are infinitely better then the things here on Earth. Set your affections on things that are above, and not on the things on Earth. So that hence ye may ſee the neceſſity of this duty. We muſt ſet our affections above, or which is all one, upon God. The ſtrength of this neceſſity will the better appear, if we conſider theſe four things.

Reaſ. 2. *Becauſe it is a matter of reaſonable equity.*

Yea of neceſſity.

First, that *God is the principall object of our affections:* as the eye is made to be ſet upon colours, and the ear is made to be ſet upon ſounds, and the ſmell is made to be ſet upon odours; ſo the *affections are made to be principally ſet upon God.* The affections are ſo naturally due unto God, that if it be not God the ſoules affections are ſet on, it makes it a God or an Idol. And

1. *Becauſe God is the principall object of our affections.*

therefore

therefore the Apoſtle bids us *mortifie our inordinate affections, evill concupiſcence, and covetouſneſſe, which is Idolatry. Coloſ.* 3. 5. when our affections are ſet upon gaines, and upon profits, and the things of this life, the Apoſtle calls this covetouſneſſe, and this covetouſneſſe he ſayes it's idolatry; becauſe the ſoule makes Gold a god, and Silver a god, and Profit a god, by ſetting it's affections thereupon. As the eye does either ſee colours, or elſe it ſees a thing under the likeneſſe of a colour: colour is the principall object of the ſight, and therefore if it be not a colour which it ſees, (as the eye may ſee light, as the light of the fire, the light of the Sun, but it ſees it under the likeneſs of redneſs, or whiteneſſe, or ſome other colour) it appears by a colour, or elſe it cannot ſee it. So beloved, it is either God our affections are on, or we idolize it as a God. Indeed we may affect other things as *mediums*, and in reference to God; but look where we ſet our affections, that is our God. *Only, fear the Lord, and ſerve him with all your heart, 1 Sam.* 12. 24. We muſt ſet our affection of fear only upon God. The affections are the ſoules attendants. Doth not a ſervant wait only upon his own Maſter? whom he gives his attendance unto, him he maketh his Maſter, and whom ſhould the ſoule wait on but only upon God? the affections are the ſoules attendances; upon whomſoever the beſtowes them, the waites upon it as true God. *My ſoule*, ſayes *David, my ſoule wait thou only upon God, Pſal.* 62. 5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and deſire, theſe muſt wait upon God for to worſhip him. Thine affections of fear and of care, theſe muſt wait upon God to provide what ever may pleaſe him. Thine affections of hatred, and of grief, and ſorrow, and the like, theſe muſt wait as a guard to keep off what ever may offend him; thine affections are principally for God: this is the firſt ground, the affections were made for God.

2. *Nothing but God hath that which the affections look for, becauſe nothing is good but God.* Chryſoſt.

Secondly, as the affections were principally made for this purpoſe, to be ſet upon God, *ſo nothing but God hath that which the affections look for.* It is God which the affections look for, and where can the affections find it but only in God? *there is none good but one, that is God, Matth.* 19. 17. The young man would have thought he ſought for good in a right place, when he ſought for it in Chriſt. But as *Chryſoſtome* obſerves, ὡς ἀνθρώπῳ φιλῷ, when he looke upon Chriſt as a meer man, Chriſt tells him he was miſtaken in calling him good, there is none good but one, that is God. Chriſt himſelf, as near as he was unto good, as he came nearer to it then any Creature, in Heaven or in Earth, yet if he had been a Creature, and men had ſet their affections on him, as their good, being a Creature, they had ſet their affections amiſſe: why calleſt thou me good? ſayes he; ſo much more does every Creature anſwer. Thou thinkeſt riches, honours and pleaſures are good, Why call ye me good? may they all ſay, there's none good but one, that is God. *Will a man ſeek for the Sun in a pale of water?* Indeed if the Sun ſhine on the water, there may you ſee it. But if the Sun do not look on it, you may look over all the waters in the world, and never find the Sun in them all. So will you ſet your affections on the things of the world? it is good, your affections look for, can ye find any good in theſe things? alas, alas, thou mayeſt have all the things of this world, yet if God do not ſhew thee his face, and his grace in the ſame, *ſtultus ad cribrum*, thou runneſt to them, *as a foole to a ſive*. The five ſeems to hold a great deal of water, but by pulling the five from the water, the fool loſt all the water. So riches, and wealth, and pleaſures, as long as thou haſt them in grace, and in God, they are like fives in the water, full of water as long as they are in. So theſe are full of good, as long as they are in God and in grace; But if thou doſt not ſet thine affections upon God, thine affections are befooled, and therefore thou muſt ſet thine affections upon God, becauſe nothing but God hath that which thine affections look for. It is good which the affections

affections look for, and thine affections can finde it nowhere but in God.

Thirdly, as nothing but God hath that which the affections looke for, nothing is good but he, *so nothing is my good but onely he*, for if it be good, and not my good, this discontents mine affections; mine affections look at my good. I know compassion, and mercy, and love may look at the good of another; but then they consider some kinde of propriety in that other, either as my brother or friend, or my neighbour, still the affections have an eye unto my good, thine affections to thy good. Now nothing in the world can so truly be said thy good, as thy God. Other goods are *called this Worlds goods*, 1. *John* 3.17. They are the goods of this world rather than thy goods: But God is thy goodnesse; *Thou art my goodnesse, O Lord*, sayes the *Psalmist*, *Psal.* 144.2. Thou canst not say of thy pleasures, this is my goodnesse, nor of wealth, this is my goodnesse; nor of any thing in the world, this is my goodnesse: the good that is in it, is the goodnesse of the thing, not thy goodnesse; if I should say, this is thy goodnesse, it's all one as if I should say, thou hast no goodnesse, for that's none of thine, but only by possession, it is not thy goodnesse. And therefore how canst thou set thine affections upon it?

3. Reas. *Because nothing is my good but onely God.*

First, it is onely *the good of thy body*, it is not thy good. *Anima hominis est homo*, sayes *Plato*. *The soule is the man, rather than the body*. If the things of this life be the goods of the body, then how canst thou set thine affections upon them? Thine affections are the affections of thy soule. Meat is good, let thy body hunger after it, and thou sinnest not: drink is good; let thy body thirst after it, thou errest not; but wilt thou set thine affections upon it? when it is not thy good, but onely the good of thy body, it is not thy good: means & maintenance is the good of thy body, house, and lands, and livings, these are the good of thy body, let the desires of thy body be to them, this is wel yet; but if the desires of thy soul be thereto, if thou set thine affections upon them, thou art a beast, because they are not thy good. As *Theophylact* well observs upon the rich man in the Gospel; *Soul, thou hast much goods layd up for many yeares*, *Luke* 12.19. Take thine ease, eat, drink and be merry, sayes he; see the baseness of this fools affections, sayes *Theophylact*: to eat, to drink, and to be merry; these were the goods of his unreasonable part; to rejoyce in Gods law; to rejoyce in holy thoughts and meditations, these are the goods of the soul, of the reasonable soul of a man. Now the foole he had none of these goods layd up; and yet he sayes, soul thou hast much good laid up for many years, whereas that very night he dyed and was damned for ever; the things of this life then are not thy good, and therefore thou must not set thine affections upon them.

1. *The good of the Creature not thy good, because but the good of the body.*

2. It is not thy good, *because it is not as long as thou art*. Thou must live for ever in Heaven or in Hel. Now all the goods of this life, they last but this life, when thou dyest, thou must leave them to others, and therefore they are not thy goods, were they thy goods thou mightest carry them away with thee when thou diest; but this cannot be. Canst thou carry thy barns and thy houses, to Heaven or to hel with thee? canst thou carry thy Dogs and thy hounds, and thy pleasures, and thy preferments to another world with thee? No, no, and why then doest thou set thine affections upon them, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldst set thine affection, upon grace and upon God, thou shouldst set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayest carry with thee whithersoever thou goest. *Wilt thou set thine eyes upon that which is not?* sayes *Solomon*; for riches certainly make themselves wings, they fly away as an Eagle, *Pro.* 23.5. wilt thou set thine affections upon that which is not? wealth is not, and pleasure is not, and all the things of this world are not, *they make themselves wings*, now may be they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and mishaps, and of casualties

2. *Because not so long as thou art.*

wings of losses and other occurrences, and though thou couldest clip all these wings with thy wisdome, yet the wing of death and mortality will carry them all away in a moment, and then whose shall they be? thy pleasures then whose shall they be? thy gains and thy comings in whose shall they be? sure it is, they shall be none of thine, and therefore set thine affections elsewhere, thou must set them upon God.

3. *Because they will not take thy part.*

3. They are not thy good, because *they will not take thy part.* Will any man set his affections on him that will not take his part? how can I affect him that will not affect me? if hee'l leave me in the lurch, I can never affect him as my friend. Alas, all the things of this life will leave thee in the lurch, thou mayest perish and be damned for all them. They'l never deliver thee from the hand of Hell; when thou comest before the tribunall of Christ, doest thou think it will profit thee to say, Lord I have hunted and hawked, and gamed and sported, and I have been merry; will it benefit thee to say, Lord I have builded and purchased, and increased my livings and my rents, I have a good house, and a good farme, and good friends, will this advantage thee? no, Miserable comforters are they all; canst thou say, Lord I have built up thy Church and thy worship I have purchased zeal and holinesse, and pureness, and glory to thy name, I have been persecuted and hated of all men for thy name sake, and I am in Christ, &c. If thou canst say thus, this would be thy good indeed; but if thou canst not say thus though thou beest *Juven. Sat. 13.* *Gallina filius alba* thou mayest perish with the devils and cursed fiends for evermore for all the blessings of this life. Set thine affections then upon God: *truly God is good to Israel*, sayes the *Psalmist*, *Ps.* 73. 1. He is good, and he truly is good; thou canst not say so of all the things under Heaven; thou canst not say truly riches are good to me. Pleasure truly is good to me, peace and plenty and liberty truly is good to me; they are good, but they'le never be good to thee, when thou hast most need of good, then they'le leave thee in the lurch, these doe thee no good then. This is the third, as nothing but God is good, so nothing is thy good, but God.

4. Rest. *Nothing can rest the soule but onely God.*

Fourthly, as nothing is thy good but God, so nothing can rest thine affections but God. When thou affectest any thing, wherefore doest thou affect it, but onely to rest contented therewith, when thou hast it? and therefore thou must set thine affections upon God, because *nothing can rest thy soule, but onely thy God, rest in the Lord*, *Psal.* 37. 7. *Returne unto thy rest, O my soule*, *Psal.* 116. 7. God is the rest of the soule; if the soule ever get him, it resteth content, the affections are in a maze, if they be not set upon God, like a man in a quagmire, he sinks deeper and deeper. So a man sinks deeper and deeper in desires and in wishes, that hath not his affections upon God; there is nothing can give the soul rest, if the soul rest not in God. Wil meat in a dream and drink in a dream give satisfaction to our hunger, and our thirst? So are all the good things in this world. *Isa.* 29. 8. Go to all the wicked men in the Earth, let them desire & have their desires, still they desire and further they desire, and yet they desire after millions of desires, their affections are as farre for to seek for rest, as if never they had sought. All the things in the world are like some Ale-house-beer, which will never quench the poore *Travellers* thirst, like the eating of salt meats: tongues; the more they doe eat, the more they are a thirst: hungry meat, *He that desireth silver, shall never be satisfied with silver*, he that affects pleasure and vanitie, shall never bee contented nor satisfyed therewith, give him ones, he affects tens; give him tens, he affects hundreds: give him hundreds, he affects thousands; give him them, he affecteth millions; thou canst never get rest, till thine affections are pitcht upon God. *Quo plus sunt potæ plus sitiuntur aquæ*. *It's God onely that resteth the affections.* Now if these be so, is it not our best way to set our affections on God, where we may have rest for our souls? nothing besides can give us any rest.

First

First, *because nothing but God is all-good.* Every good beſides God hath but one or two goodneſſes in it, None but God hath all goodneſſes in him; what is *meat good* for, but onely to feed one? when thou haſt it, thou muſt deſire again to have raiment, for meat wil not cloth thee? what is *raiment good* for, but only to cover one; when thou haſt it, thou muſt deſire again to be fed, for raiment will not feed thee; what is *mony good* for, but only to buy with? when thou haſt it, thou muſt deſire again to be recovered of thy ſickneſs, for mony wil not cure thee of the Fever: thus no good thing in the world can give thine affections a reſt, becauſe they have but one or two goodneſſes a piece in them, but the Lords goodneſs is infinite, he is all-good; if thou haſt him, thou wanteſt no manner of thing that is good. *They that ſeek the Lord ſhall not want any good thing, Pſal.* 34. 10. For every good thing is in him. He is bread to the hungry, and drink to the thirſty, and health to the ſick, and liberty to the captive, all in all to them that ſet their affections on him. *Fruſtra fit per plura quod fieri poteſt per pauciora.* If thine affections go to any creature, thou fetcheſt but a little good at once, thine affections will be fain to go a thouſand and a thouſand times over and over, thou getteſt ſo little at once, that thou ſhalt be tempted to be affecting the other; but if thine affections go to God, thou goeſt to the fountain, there thou haſt it by drops, never enough, here thou mayeſt have it at once. Who would be ſo mad to fetch water at a Cock that runneth by drops, when the Fountain is by?

1. *Becauſe nothing but God is all-good.*

Secondly, becauſe *nothing but God is the ultimate good.* Thou affecteſt the things of this life, alas they will never give reſt, for ſtil there is ſomething beyond them, but God is the utmoſt of all goods, when the ſoul is once ſetled on him, it hath no further to go; like the ſtone, when its come to the centre, it hath no further to go. *I am Alpha and Omega, the beginning and the ending, the firſt and the laſt,* ſaies Chriſt; if the ſoul be in Chriſt, Chriſt is his laſt, the ſoul is at reſt; why? it hath no where to go: whether ſhould we go, ſaies *Peter* to *Chriſt? Thou haſt the words of eternal life, John* 6. Chriſt firſt, and Chriſt next, & Chriſt laſt; Chriſt is the utmoſt and ultimat good of the ſoul; the ſoul hath no further to go: and therefore here muſt thou fix thine affections, fix them upon Chriſt.

2. *Nothing but God is the ultimate good*

Thirdly, becauſe nothing *is it ſelf without God*; the things of this life, they are good I confeſſe, but they are not themſelves without God; if God be not in them the very good that they have, is not in them. When thou affecteſt pleaſure and delight, anſwer me, why doeſt thou affect it, is it not for the good that is in it? when thou affecteſt profit, or health, or peace, or friends, or credit, or what ever thou affecteſt, tell me in thy conſcience why doeſt thou affect them; is it not for the good that is in them? they are good, therefore thou affecteſt them: but if thou haſt not Chriſt, and God, and his Spirit, and his grace, if thou haſt not the Lord in theſe things, they are not themſelves, neither have they the good that is in them. Riches is no riches without grace, but a *ſnare*; health is no health without Chriſt, but a *curſe*; peace and pleaſure are not themſelves without God, *but poyſon*; thy good parts are *thy bane*, thy *money* is thy *vengeance*, thy goods are a *witneſſe* againſt thee without Chriſt. If thou beeſt not in Chriſt, if not a new creature, one day thou ſhalt curſe that ever thou wert born, and therefore much more ſhalt thou curſe that ever thou had means, or maintenance, or life, or health, or any thing; the more thou hadſt of theſe bleſſings, if Chriſt be not with them, as he is not, if thou beeſt not a new creature, I ſay, if Chriſt be not in them the bleſſings are not themſelves; they have not the good that is in them without Chriſt. *David* had a *Caſtle*, and a *Buckler*, and a *Horne*, but they were not themſelves without God. *Lord thou art my Caſtle, and my Buckler, and the Horne of my ſalvation. David* had a ſervant to make his bed in his ſickneſſe, but to let us know that this bleſſing was not it ſelf without God, he puts the phraſe upon God, *Who made his bed in his ſickneſſe*; no

3. *Nothing is it ſelfe without God.*

bleſſing is it ſelfe without Chriſt, or without God. He hath all the goodneſſe that is in it. The Heathens have a pretty phraſe, whereby they ſet out a happy man, *Undecunque Deus*, *When God is every way about him*; about him in his meanes and his riches, about him in his houſe and in his goods, about him in his friends and acquaintance, about him in his pleaſure and mirth: he is not happy unleſſe God be in every thing that is about him; they are but the carkaſſes of good, if God be not in them. Thus ye ſee we muſt ſet our affections on God.

Uſe

It is a bleſſing of God that we have affections.

Here then we are taught, *That it is a bleſſing of God that we have affections* implanted in our hearts. For how could they be ſet upon God, if it were not a bleſſing that we have them? There is a main controverſie between the Philoſophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do ſtifly maintain, that it is an evill to have any affections at all: and therefore *Zeno* defines the affections to be unnaturall ſtirrings of the heart, averſe from right reaſon, which is falſe, for this is the definition of affections as they are corrupt, and not as they are affections: the affections in themſelves are not ſinfull.

Apud Cic. Tuſcul. 4.

The affections are not in themſelves ſinfull.

First, becauſe *Adam and Eve had affections in innocency*. If the affections were all ſinfull in themſelves, *Adam* and *Eve* in their innocency could not have had them, for they were created without ſin: but they were created with affections, as love, and joy, and delight, and hope, and fear and the like. Before *Eve* ever ſinned, we ſee plainly ſhe was afraid to eat of the forbidden fruit; indeed when the Devill had ripened his temptation, then ſhe went fearleſſy on for to eat it; but when the Devill aſſaulted her at the firſt, O ſayes ſhe, *We may not eat of it leſt we die*, *Gen.* 3. 3. Lo ſhe was afraid for to eat it at firſt. I confeſſe before the fall, may be they had not all the affections in act, becauſe there were no objects for all the affections to worke on; they had nothing to grieve for, nothing to be angry at, nothing to deſpair of; but for my part I think they had diſtinct objects to work on, though not in themſelves, for they had not ſinned as yet, yet they had diſtinct objects in the world for all their affections to work on, for ſhould they not grieve to ſee God diſhonoured by the fall of the Angels? ſhould they not hate and abhor backſliding from God? though there were none in themſelves, nevertheleſſe the affections of fear and hatred were given them to keep away ſin and apoſtacy from God. Now if the affections were in *Adam* in innocency, they could not be ſinfull in themſelves.

1. Becauſe Adam and Eve had affections in innocency

2. Becauſe *Chriſt took our affections upon him*. If the affections were ſinfull themſelves, he could not take our affections upon him; for he was made like unto us, ſin only excepted: & therefore if the affections were ſins, he could not have taken our affections; but he did take them, as the Goſpel doth abundantly ſhew. He had our affection of joy, *Jeſus rejoyced in Spirit*, and ſaid, *I thank thee O Father, &c.* *Luke* 20. 23. He had our affection of ſorrow, *My ſoule is exceeding ſorrowfull unto death*, *Matth.* 26. 38. He had our affection of anger: He looked round about on them *with anger*, being grieved at their hardneſs of heart, *Mar.* 3. 5. He had our affection of deſire, *with deſire* I have deſired to eat this Paſſover with you before I ſuffer, *Lu.* 22. 15. And ſo of the reſt. If Chriſt took our affections upon him, our affections are not ſinful in themſelvs. Nay, he did not only as the Son of man take our primitive affections, as we are men, but he was *Ben Enoſh*, he was the ſon of fraile man, *Pſal.* 8. 5. And he took our *miſerabiles affectiones*, our affections of infirmity upon him; I do not mean the affections of ſinfull infirmity, for he knew no ſin: but I mean the affections of our frailty and infirmity, as fear, and fellow-feeling, and the like. We have not a High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin, *Heb.* 4. 15. This then is an undeniable argument, that the affections are not ſinfull in themſelves, becauſe Chriſt did aſſume them.

2. Becauſe Chriſt took our affections upon him

Thirdly,

Thirdly, because *the Lord doth command us to be angry*. Be angry and sin not, sayes he, he commands us to *grieve* and be sorry for our sins. *Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning*, Joel 2.12. He commands to *fear*. Work out your salvation with fear and trembling; pass the time of your sojourning here in fear. Be not high minded but fear. *I will forewarn you*, sayes Christ, *whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him*, Luke 12. 5. He commands us to be ashamed of our evill doings, and is offended if we be not; thou hast a whores forehead, and refusest to *be ashamed*, Jer. 3.3. If the affections were sinful in themselvs, the Lord would not commandus to shew our affections on this wise; it's true, they are sinfully used and corruptly perverted among men, the more is the pity, but they are not so in themselvs. Neither do I deny but there be some natural affections, that are naturaly now, as corrupt nature does stand, *that be sinful in themselvs, as envy & malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly natural, they are no otherwise natural then lice and vermin are natural to Carrion, then filthy & *noysom weeds* are natural to a cursed ground; these must be utterly rooted up and stub'bd out of our hearts, because to speak properly they are unnatural affections and sinful in themselvs, but our natural affections are not sinfull in themselves. Nay more, let me tell you, the affections are not onely not sinfull, but it is an infinite blessing of God, that God hath given us affections. First, because if we had no affections *at all, we should be like stocks and like senseless stones*. The Philosopher was in a doubt, whether *Brutus* were not a block or a brute, because he had no affection at all to his own children, whom he could see murthered before him with dry eyes. The Lord himselfe counts that man a very block that hath no affection in his heart. Have ye no regard, all ye that passe by? behold and see if there were any sorrow *like my sorrow, Lament.* 1.12. (q.d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore it's reckoned among the symptomes of a heart that is desperately hardened, not to be affected with any thing: to hear the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not *for our affections, our nature would be lazie and idle*, ὥσπερ κυβερνήτης πνεύματος ἐπιλιπόντος, Like a Pilot at sea *without wind*; alas! the ship would goe slowly, were there no winds stirring to drive it. So the affections, sayes he, are to the soule, as the wind to the sailes of the ship; as the ship could not saile apace without winds; so the soul would go slowly about any thing, if the affections did not carry it. When *Davids* affections were hampered about with wordly fears, fears of his enemies, and griefs at his persecutions which he suffered, he went slowly on in obedience, but as soon as his sails were up, then he ran like a ship in the sea with a great wind, *I will run the way of thy Commandements, when thou shalt enlarge my heart*, Psal. 119.32. As soon as God would help him to spread the sailes of his heart, and enlarge his affections, then he would run like a fleet pinnace in the Seas. *I will then run the way of thy Commandements*, sayes he; this is an infinite mercy of God, who seeing how dull we are unto good, how slack to good duties, how slow to holy performances, vouchsafes us these winds and these sails for to carry us, καθάπερ ὄχημα τῷ λογισμῷ καὶ ὄχημα τὸ πάθος sayes the same Philosopher. The affections are like wheeles, and like Chariots unto reason. If a mans reason be never so good, he knows he is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a Chario without wheels*; he goes without

3 Because God doth command the use of affections.

οὐκ ἔστι δὲ ἐχεῖνα πάντα καὶ τὴν μεσότητα ἐπιχειν, ἀλλὰ φαῦλα, τῷ ἢ ἀεὶ ἢ. Arist. Eth. l. 2. c. 6.

Reasons why affections are necessary

1. Because without affections we should be like stocks.

2 Because without affections we should be lazie and idle. L. de virtute morum in fine.

Plutarch. ubi supra.

force, he cannot go at all; but if he have affections thereto, the affections are like wheels, and like horſes to carry him amaine. *Draw me*, ſayes the Chriſtian ſoule unto Chriſt, draw me, *and I will run after thee*, *Cant.* 1.4. She prayes that Chriſt would draw her by the affections of love, for ſhe ſpeaks of love; the virgins love thee, ſaies ſhe, *V.*3. Draw me with thy love too, and then I ſhall run after thee, like the Chariots of *Aminadab*, that is, drawne by quick Horſes: ſhe would run as with wheels unto Chriſt, if her affections did once carry her. As *Cicero* ſayes of the affection of anger, it is *cos fortitudinis*, it is the whetſtone to valour; ſo I may ſay of all the affections, they are all *whetſtones to good*, if a man have any grace. Haſt thou *love*? it is a whetſtone to obedience, haſt thou *grief*? it is a whetſtone to repentance, haſt thou *anger*? it is a whetſtone to zeale, &c. What is the reaſon men come ſo ſlowly on unto good? the reaſon is this, becauſe their affections ſtand another way. Men repent but ſlowly, and amend their lives but ſlowly, increaſe in grace but ſlowly; why? this is the cauſe, their affections are to the world; they run on in their pleaſures and their vanities, they run on in their earthly imployments, and buſineſſes; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for theſe may quicken our dulneſſe unto grace. Thirdly, becauſe *the affection are good chanels for grace to run down in*. Be there never ſo full a fountain of good water, yet if it have not a chanell to run all along in, the fountain may be ever a bubling, but it choaketh it ſelf for want of a chanell. So though God ſhould put never ſo much grace into thy heart, yet if it ſhould have no chanell to run downe in, it would ſmother it ſelfe. Now God hath given thee affections like chanels, for grace to run down in. Art thou *covetous* and full of deſires? what a fine chanell is that for grace to run down in? it is eaſier for thee to covet the beſt things: art thou of a *cholerick* and *angry* conſtitution? what a fine chanel is that for zeale to Gods glory to run down in? it is the eaſier for thee to be zealous in Gods worſhip: art thou *melancholy* and of a ſad diſpoſition? what a fine chanell is that for repentance to run down in? it is the eaſier for thee to deſpiſe the vain pleaſures of the world, and to ſorrow for ſin: art thou merry and of a cheerfull nature? what a fine chanell is this for delight in the Lord to run down in? it is the eaſier for thee to joy in the Holy Ghoſt; art thou *fearfull* and of a timerous ſpirit? what a fine chanell is that for fear of Gods judgements and truth to run down in? it is the eaſier for thee to tremble before God, and fear to offend him. *Solomon* was full of the affections of *love*, it is true he let luſt after women, and uncleaneſs a while run down in that chanell, but when grace and repentance recovered his ſoul what an excellent chanell was it for love unto Chriſt to run down in? Never was there ſuch a love-ſong to Chriſt, as the *Canticles*, ſince the creation of the world to this day, and therefore it is called, *Canticum Canticorum*, *the ſong of ſongs*, *Cant.* 1.1. Certainly *Jeremy* was a man of *a ſad conſtitution*, but ſee what an advantage this bent of affection was to him, it was a chanell for ſpirituall ſadneſſe to run down in. *Oh that my head were waters, and mine eyes a fountain of teares, to weep day and night for the ſlain of the daughter of my people*, *Jer.* 9.1. The woman in the Goſpel which was a ſinner, a whore in plain tearms, one bewitched with the affections of love to her lovers; as ſoon as ever any grace did look into her heart, ſee how theſe affections did advantage her. She loved our Saviour more affectionately than S. *Peter* himſelfe, *She loved much*, ſayes the Text, *Luke* 7.47. Before no queſtion but ſhe was full of her whoriſh and ſtrumpet-like tears; now the chanell was turned, ſhe waſht Chriſts feet with her tears, and wipt them with the hair of her head: and ſhe loved much, ſayes the Text. It is ſuch an admirable advantage to be full of affections, that the *Lacedemonian* Schoolmaſter thought that if he had a young ſcholar full of affections, full of ſhamefaſtneſſe, and full of fear, and full of cheerfulneſſe, ποιήσω αὐτὸν ἀχ-

3. *Becauſe affections are the chanels of grace.*

θιάδος

βιῶναι τοῖς αἰσχροῖς &c. He thought it was eaſie for him to make him aſhamed of all filthineſſe, and delighted in goodneſſe, and fearfull to do evil. I am not of his minde, but this I am, though he hath an exceeding good advantage to do it. If a man have ſpent his affections upon ſin and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as ſome have but few, *a man ſhall as ſoone work on a beaſt as ſuch a man.* Nay if grace ſhould come in into ſuch a man, alas! he ſhall never be able to come to much good; it beſt come to the beſt, he ſhall have infinite adoe to do any duty without wofull dulneſſe and ſenſeleſneſſe; it is an admirable bleſſing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely to blame to cry out of the affections, as if they were evill in themſelves. To ſpeak truly and rightly of the Stoicks, I do not thinke the Stoicks were ever ſo ſottiſh as to meane ſo; but their intent (as *Auſtin* ſaies) of them, was to pare off the affections that are evill, and to rule the affections that are naturall: and therefore it was that they declaim'd ſo bitterly againſt the affections. You ſee now by this Text I have choſen, that the affections are great gifts of the Lord, for how could the Apoſtle command us to ſet our affections upon God, if the affections were evill in themſelves? Nay it followes from hence, that it is a great bleſſing of God that we have any affections at all, that we may ſet them upon God.

The V. Sermon.

Coloss. 3. 2.

Set your affections on things that are above, &c.

THE Chriſtians of the Primitive Church had learnt this leſſon very well, to ſet their affections on Gods Kingdome, they were often thinking of it, often ſpeaking of it, in the companies they came in, they would be diſcourſing of it, inſomuch that the fooliſh heathen hearing them talking ſo often of a Kingdome, tooke them for aſſecters of Kingdomes, and accuſed them of aſpiring to be Kings, ὑμᾶς ἀκούσαντες βασιλείαν προσδοκῶντας ἡμᾶς, ἀνθρώπινον λέγειν ἡμᾶς ὑπολήψεται, ſayes *Juſtine Martyr*. Ye hear, ſayes he, that we expect for a Kingdome. Ye imagine we look after humane Kingdomes. No, no, ſayes he, we mean the Kingdome with God and with Chriſt in Heaven above. Their affections were much there; Ye have heard beloved, the neceſſity of this duty, that we muſt ſet our affections upon God and his Kingdome, and grace. Ye have heard the reaſons why we muſt do ſo; for the uſe of the point, ye have heard a confutation of the *Stoicks*, that teach a vacuity of affections, and ſay the affections are all evill in themſelves. They cannot be evill in themſelves, becauſe we muſt ſet them upon God: were they evill in themſelves, it were unlawfull to ſet them upon God. But it is not only not unlawfull, but alſo it is very neceſſary to ſet our affections upon God. O this is a hard duty to our corrupt fleſh, and ſo ye ſhall finde it, to ſet your affections on God. There be many lets that hinder us from ſo doing.

Apol. 2 pro Chriſtian. ad Antonin.

First

The first impediment that hinders the setting the affections on God, because it is an hard thing to turne an antipathy or sympathy.

First, because it is a very hard thing to turn an antipathy or a sympathy; our hearts are so deeply affected with the things of the world, as that they *have a sympathy with them*, and an *antipathy against a removall* there-from. When the affections are deep set with or against, they prove to be sympathies and antipathies, which are infinitely hard to be changed. The Philosophers call them *occultas qualitates, hidden qualities*, no reason can be given of them. No man can give a reason why the load-stone should be so deeply affected with iron, as to draw it unto it. It hath a sympathy with it; the wild Bull hath a sympathy with a fig-tree; nothing can tame him but it; the Elme hath a sympathy with the Vine: the Vine hath a sympathy with the Olive. No man can give a reason, why it should be so. So beloved, our deep affections are the sympathies of our hearts, and therefore seeing they are set to the things of the world, they are hardly removed. No reason, scarce any reason can sever them. *Demas* when he set his love upon the world, the text sayes he forsook *Paul*, and he embraced this present world, *Demas hath forsaken me, and embraced this present world*, 2 *Tim.* 4. 10. We translate it, he loved this present world, but the word signifies, and so other translations render it, he embraced this present World; that is, the affections of his heart had a sympathie with it, as the Ivie with the Elme, he embraced it. S. *Paul* could not hold him, no reason could withhold him, he had a sympathy with it. Now when the heart hath a sympathy with the things of the World, it must needs have an antipathy at grace; the *proud man* hath an antipathy at the parting with that which he prides in; the *revengefull man* hath an antipathy at the putting up of an injury. *The stubborne man* hath an antipathy at a sound reproof, he cannot endure to be sharply rebuk't for his sins. As some men, (suffer a homely similitude) some men I say have an antipathy with Cheese, they will goe out of the room where it is. As the mullet hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; theyle die rather than grow together. So men are vext to be curbed of their lusts. The affections are the sympathies and the antipathies of the heart, and therefore it's very hard to remove, it will cost thee a mighty deal of labour to pull off thine affections from all the things in the world, and to set them upon God. Secondly, it's a hard thing to work on the heart, when the heart is bewitcht. The affections are *the bewitchings of the heart:* when the heart hath once set its affections on the the things of the World, its even quite bewitched therewith. Foolish people talke much of bewitchings; Brethren let me tell you, here's a bewitching ye little consider. Your affections bewitch you. O foolish *Galatians who hath bewitched you, that ye should not* obey the truth? *Gal.* 3. 1. βάσκανον & ἐπῴδαν sayes S. *Chrisostome*; this is the bewitching of the Devill; the false Apostles had wrought upon the *Galatians* affections, and drawne them from the truth, and now when their affections were set on't, the Apostle sayes they were bewitcht. The affections, when once they are up about a thing that is earthly or carnall, they are like a company of Devils in Hell to bewitch one: there be abundance of bewitchings in nature. The bird *Galgalus*, if she see a man that is sick of the Jaundize, the man recovers, and she is so bewitched therewith that she dyeth. If a Toad be seen by the Wesil to gape, the Wesil is so bewitched, that she gives up her selfe to be devoured: but of all the bewitchings in the World, the bewitching of the affections are the most dangerous. *Encilides* was in so deep an affection to his own beauty, that he was bewitcht with it: were not *Samsons* affections bewitched with *Delilah*? were not *Herods* affections bewitcht with *Herodias*? were not *Judas* his affections bewitcht with thirty pence again, that for it he should deny his owne Master? S. *Paul* tels the *Galatians* their affections were bewitcht. S. *Hierome* thinks verily the Devill was in them. The *Drunkard is bewitcht* with his Cuppes; the *Adulterer* with his whore,

2. *The second impediment. because affections are the Bewitchings of the heart.*

Plutar. sympos. l. 5. c. 7. Heliodor l 3. Hist. 2. Del Rio disq. mag l. 1. c. 3.

whore, the angry man with his choler, the vaine man with his vanities, the *carnall man* with his flesh; that will damn their own souls, rather than be new Creatures. Beloved, are not ye bewitched in your sins, when all the preaching and teaching and warning ye have had, cannot yet turne you from your sinnes unto God, to set your affections above? this is a grievous let that sends millions to Hell, their affections bewitch them. Ye need no Devils to tempt you to sinne: if your affections be once set on't, they'le bewitch you as bad as any Devil can bewitchyou. Nay, the Devil cannot bewitch you to sin, but onely by your affections, If ever thou save thy soul, thou shalt find it a great task to unbewitch thine affections to set them upon grace.

Thirdly, another let is, that as the affections are the bewitchings of the heart, so they are the *estimations of the heart*. If the thing be not good enough to be affected, which the affections are set on, they esteem it to be. *Quisquis amat ranam, ranam putat esse Dianam.* Many of you know the old Proverb. If a man should set his affections on a Frogge, there's little goodnesse in a Frog, why it should be affected; but if a man should set his affections on a Frogge, he would esteem it as comely, as another would *Diana*. The affections if they be set upon vanity, they doe utterly besot one. Look upon the *Drunkard*, he thinks it's a fine life to be potting and piping in an Ale-house, which a man in his wits knowes to be base, and brutish, and hellish. Look upon the *vaine Gentleman*, he thinks it's a fine life to be hunting and gamballing and bragging and flanting, and challenging, and to be lird and to be worshipt at every word. Which a wise man knowes to be foppish, and foolish, and devillish. The *affections blind the judgement, and* befoole the understanding and make a man to defend himselfe in a course which in very deed will lead him to Hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speaks to them. Do ye thus requite the Lord, ye *foolish people, and unwise*! Is not hee thy father? &c. *Deut.* 32. 6. naturall affection would lead a child to be obedient to his father, and seeing their affections were crosse set, the Lord cals them a foolish people. Their sinful affections did besot them and befoole them. *Samosatenus* was so besotted with the love of a certain woman, that he forsook his faith and religion for her. I read of a pretty parable to this purpose. When *Ulysses* had left his men with *Circe* the witch, she changed them all into divers sorts of beasts, Dogs, Swine, Lyons, Tygers. *Ulysses* complained she had done him great wrong for changing his men into beasts on that fashion: wrong, sayes she? I have not done thee nor them any wrong. Doe but aske them now whether they doe not like the condition they are in. So *Ulysses* demanded first of the Hog, whether he would be a man again or not. He answered no, by no meanes; For now he could fill his belly, and ly down on the dunghill and sleep. And so he demanded of the rest, and they all save only the elephant, they all replyed they had rather be beasts as now they were. This parable is made to shew how the carnall affections besot one to esteem the pleasures of sinne, the gaines and profits and beggerly things of the World, and prefer them before holinesse, and righteousnesse, and pureneſſe, and strictnesse of living. One his affections besot him in a *love-locke*, or long haire, that he cannot be perswaded to shave it off: another his affections besot him *in a Tobaccopipe*, another in a filthy gotten *custome*, another in some other base haunt of the heart, all the preaching under Heaven cannot dissuade them, therefore they do so esteem them and prize them, and think they are so pleasing: a noble minded Christian would wonder how it is possible they can so.

Because affections are the estimations of the heart.

Chrys hom. 7. in Joban.

Fourthly, another let is, that as the affections are the estimations of the heart, so they are the *most naturall temperaments of the heart*. Spirituall and heavenly affections are the good temper of the heart, and carnall or earthly

The affections are the most naturall temperaments of the heart.

ly affections are the evill temper of the heart, and therefore it's hard to change ones affections, becauſe the heart it ſelfe muſt be taken a peeces as it were, if one would alter his affections. An earthly heart is not a right ſoyle for the ſpirituall plants to grow in. Gardners have daily experience, what a coile they have to keep an herb from dying in their gardens, when the garden is not a right ſoyle for it: they are faine for to dig it, and dreſs it, and water it, and tend it, yet ſcarce will it grow there when it is not a right ſoyle for it. Men muſt get themſelves new hearts and new mindes, if ever they would have their affections renewed. Faſhion not your ſelves to the world, ſayes the Apoſtle, *but be ye transformed by the renewing of your minde*, *Ro.* 12.2. Unleſſe your minde be renewed, ye can never ſpy a pleaſing faſhion of the world, but O your affections wil be to it. When *David* had miſplaced his affections on *Bathſheba* another mans wife, and his affections had been mad upon adultery, and on murther, what does he do? he goes to God in prayer for a new heart, hee could never have new affections elſe; *Create in me a clean heart, O God, and renew a right ſpirit within me*, *Pſal.* 51.10. He could not get new affections, till he had gotten a new heart. This is a miſerable impediment that lets multitudes of men and of women from ſetting their affections upon God; becauſe their hearts are not a right ſoyle for ſuch affections as theſe. May be they trimme their affections, as the very heathens have done with morality; as a Barber trims and ſhaves a mans head, but the haire growes again, becauſe the head is the hairs ſoyle. So the carnal affections will grow again: ſpirituall and heavenly affections will not grow there, for the heart is not a right ſoyle: and this is a ſhrewd let, and you muſt labour continually to remove it.

1. ground

We cannot ſet our affections on God, unleſſe we have a new heart.

And therefore, before I helpe you with means how to ſet your affections on God, let me give you theſe two grounds.

Firſt, you muſt have this ſame new heart, otherwiſe ye cannot ſet your affections on God. For there is a heart that will ſet its affections on God, and there is a heart that will not. The Lord wiſhes his people to have the former kinde of heart, the heart that will ſet its affections on God. *O that there were ſuch a heart in them, that they would fear me, and keep my commandments alwayes*, *Deut.* 5.29. There is ſuch a heart beloved, O that we had it; I ſay, there is ſuch a heart that will fear God, and ſet all its affections on God; and ſuch a heart ye muſt get, or elſe it is in vaine to command you this duty: all the Sermons (ye ſee) are in vain that ye have heard to this day; all the exhortations and admonitions ye have had ſince ye were, ye ſee plainly they are in vaine to many of you: as your affections were earthly twenty years agoe, ſo they are ſtill: as they were carnall and wordly heretofore, ſo they are ſtill; your hearts are the ſame hearts, your hearts are ſtark naught, and therefore your affections cannot ſore up unto God. Ye can have no quick affections in prayer, no melting affections at the word. The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poor affections you have to it, your conſciences may witneſſe. Ye ſit in your ſhops, or ye follow your callings, or ye goe about your earthly imployments, and your affections are below; σπεῦδον τὸν πόδα δεδεμένον, ſayes *Maximus*, the Sparrowes foot is bound with a cord, ſhe cannot flye up unto God. Your hearts are not ſpirituall, and this is the cauſe your affections are ſo carnall. Peradventure *ye lop off* now and then ſome part of your carnall affections, as *Tarquinius* lopt off the heads of his poppies, but ye do not *cut up the roots*. It may be ye go about to heave up your affections in good duties ſometimes, as the key lifts up the ſpring in the lock, but the key is no ſooner turn'd but down goes the ſpring, ſo down go your affections preſently again. And therefore I premiſe this as a firſt ground, ye can never ſet your affections on God, till ye have gotten new hearts.

Eſt ſimilitudo Angeli-Politiani, de ira ſed paulo ſecus applicat.

The

The ſecond ground is this, *Ye can never ſet your affections upon God, unleſſe you feed upon Chriſt, by faith.* If ever the ſoul feed upon Chriſt by faith, it cannot but ſet its affections upon God. I remember an invention of Queen *Artemiſia*, who when her husband *Mauſolus* was dead, not knowing how to keep him freſh in her affections as long as ſhe lived, ſhe cauſed her husband *Mauſolus* his body to be turned into aſhes, and mingled them in her drinke; ſo ſhe buried her husband in her bowels, and this way ſhe took to keep her affections freſh unto him. This indeed unnaturall in her, to eat and drinke her own husband; but faith teacheth us to *feed upon the Lord Jeſus Chriſt*; this wil take off our affections from the world, we ſhall never hunger after the world more, nor thirſt after the things of this life more, if ever we feed upon him. I am the bread of life, ſayes Chriſt. *He that cometh to me ſhall never hunger, and he that beleeveth on me ſhall never thirſt, John. 6. 35.* If ever we believe the ſweetneſſe of the promiſes of Chriſt, the pleaſantneſſe of the commandements of Chriſt, the preciouſneſſe of the graces of Chriſt, and the love of Chriſt, and the benefit of Chriſt, our affections will be to him. Nothing can take off thy affections from the world but faith in Chriſt. He that beleeveth in Chriſt cannot ſet his affections on the world. Can a man ſet his affections upon the world, when he verily beleeves it to be droſſe and dung in compariſon of Chriſt? Can he ſet his affections upon earthly pleaſure, that beleeves it is madneſſe? It is certain, men never beleeved in Chriſt ſince they were born, that ſet their affections upon the things of the world; they have not one dram of Chriſt. Chriſt is altogether lovely, *Cant. 5. 16 He is all love*, one that commands the affections. Thou beleeveſt in the world and not in Chriſt, if thou ſet thine affections upon any other but Chriſt. Thou beleeveſt thou canſt have pleaſure and delight in ſomething beſide Chriſt, profits and gaines in ſomething beſide Chriſt; eaſe, and content, and comfort in ſomething beſide Chriſt; if thou ſet thine affections upon any thing beſide Chriſt, Alas! thou canſt never ſet thine affections upon Chriſt: as long as thou beleeveſt not onely in Chriſt. If thine earthly affections tranſport thee to be earthly, fly under the wing of Chriſt, as Chickens under the wing of the Hen, leſt the Kite devour them. Theſe are the two Grounds that I give you. Firſt yee muſt have new hearts; and ſecondly, yee muſt be beleevers in Chriſt, or elſe yee cannot ſet your affections upon God.

2. Groun d. nor unleſs we feed on Chriſt.

Means to ſet our affections on God

The foundation being layd, let me now help you with ſome meanes to ſet your affectons on God. I could help you to abundance of means, but I deſire to help you to ſuch meanes as are eaſier to uſe, then to ſet your affections on God. For if they be not eaſier than this duty, they cannot properly be ſaid to be helps to this dutie.

Firſt, pray to God to gather up your affections from the things of the

The firſt then is this, *often pray to God that he would gather up our affections from the things of the world*, and unite them unto him. Our hearts are divided and ſcattered up and downe among the things of the world. Carnall friends have ſome of your affections; our gaines, and our livings, and our maintenance, have other-ſome our pleaſures and delights, and fleſhly refreſhments, have other-ſome; our earthly buſineſſes, and cares, and imployments, our credit, and the like, theſe have abundance of our affections. Thus our hearts and affections are ſcattered up and downe among the things of the world; if ever we would have them ſet upon God, we muſt be frequent in prayer; that God would unite together our ſcattered hearts, to ſet our affections upon God. This was the practiſe of *David*, O Lord, ſayes he, *unite mine heart to fear thy name, Pſal. 86. 11.* His heart was ſcattered up and down in a thouſand pieces. Some pieces of his affections run after one thing, ſome after another. And therefore he prayes God to unite his heart together, to feare his Name. If God would once gather up his heart from all

its vain haunts, and unite it together; then he could set his affections, his fear, and his love, and his delight, and the rest upon Gods Name, *Jejunio passiones corporis, oratione pestes sananda sunt mentis*, sayes *Hierome*; as the affections of the body are to be healed by fasting, so the *Affections of the soul are to be healed by prayer*: as long as they are carnall, they are the plague and pestilence of the soul and prayer must heal them. As Father *Latimer* said to good *Ridley*, pray, pray, O pray, pray; so may I say. Pray, pray, I beseech you, pray unto God evermore, again I say pray. I have not time enough to pray so often. I do pray in the morning and evening, but my businesses are so many, &c. This may be thou objectest. Not time enough, sayest thou? Finde out some odde times besides morning and evening; steal into some corner or other, belabour thy heart before God. O, sayest thou, I finde it a hard thing to stir up mine affections, I am a very Stoick πάνυ ἀπαθὴς, I have no affection, I cannot compell mine affections to God. Canst thou not? but thou canst compell thy heart for to pray; thou canst tug and pull at thy heart in thy prayers, and this will fetch up thine affections. Prayer is not onely a mouth to beg Physick, but also it is physick it selfe, whereby Christ cures the affections of the heart. The poor begger, the more he is driven to beg, the more affectionate he is in describing his miseries: you shall see some beggers to set forth their misery, and cry so lamentably, as it would burst a mans heart with pity and compassion, ones bowels would even yearne but to hear them. I doe not mean your lazie canting beggars, but distressed *Lazars* indeed. So beloved, pray; if ever thou be used to it, *it will screw up thy heart*, and raise up thine affections exceedingly. I do not mean that lazie hearted and canting kind of praying of most wretches, that hath no more affection in it, than there is savour in the white of an Egge. But set thy selfe to prayer indeed, and by it Christ will quicken thine affections. Alas, thy heart is divided and scattered up and downe among the things of the world, and therefore strive with God that he would gather up all the pieces into one; thou must have all thine affections and all the pieces of thy heart gathered up into one, if thou wouldst set them upon God. *I will give them one heart, that they may fear me for ever*, saies God, *Jer.* 32.39. your heart and the affections of your heart are divided and scatered up and down into a thousand pieces, one upon one thing, another upon another; and God hath promised that he will gather up your hearts into one, and give you this same one heart, that ye may fear him and set all your affections upon him: will ye miss such a gracious promise as this for want of asking it, and begging it, and praying for it? this is the reason why men have such earthly affections as they have, because they are not frequent in prayer to God to be helped. Prayer is an excellent help to winde up your affections to God. This is the first; often prayer to God.

Hierom. in Marcum.

2. *Light up a candle in thy heart*

The second is this, *Light up a candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God, *ignoti nulla cupido*, Unknown, unaffected; thine affections are unruly, and thou canst not rule them to God-ward, yea but thou canst get knowledge. Knowledge will help thee exceedingly. The affections we see plainly that come *neareſt to reaſon*, are soonest of all ruled. And the affections that are *remotest from reason*, are more hard to be ruled. A man commonly will sooner rule his affections aright, then a woman or a child, because a man hath more reason. The Philosophers shew this by the example of a horse or a Bull. A Horse is sooner tamed than a Bull, because a Horse is more capable of knowledge and of reason; as naturall reason and knowledge can naturally rule the affections, so spirituall reason and knowledge, can spiritually rule the affections And therefore if thou wouldest rule thine affections aright to set them on God, labour to know God, *every one that loveth God, knoweth God*. 1 *John* 4.7. He must needs know God

God that loveth God, for how can he ſet his affections of love upon God, if he do not know God? *Knowing therefore the terrour of the Lord, we perſwade men*, 2 *Cor.* 5. 11. S. *Paul* perſwades the affections of the people, why? becauſe he knew the terrour of the Lord, and he was able to make them to know it too; and therefore hereby he endeavoured to perſwade their affections to fear God and to ſerve him. *They that know thy Name, will put their truſt in thee, for thou never forſakeſt them that ſeek thee*, *Pſal.* 9. 10. *David* ſpeaks peremptorily, they that know thy Name, they will place their hope, and their truſt, and their confidence and all their affections on thee. They will ſo certainly, if they know thee; if once they know, what a good God thou art, how true of thy promiſe, how gratious to thy children, how ſure a friend thou art, never forſaking them that ſeek thee. He concludes it poſitively, they that know God will ſet their affections on God. Can a covetous man know a rich purchaſe, and not have an affection to it? can a beggar know his almes is a hundred pounds, and have no affection to take it? as long as the woman of *Samaria* did not know Chriſt, ſhe ſtood pratling and wrangling and geering at Chriſt, ſhe had no affection neither to him nor the water of life that he could give her, ſhe had more minde of her well, and her waterpot: though ſhe were in Chriſts company, yet becauſe ſhe did not know, ſhe never alkt him a drop of grace, nor would ſhe give ſo much as a draught of her water to Chriſt. But what anſwer did he make to her? *If thou kneweſt*, ſayes he, *who it is that ſaith to thee, give me to drink, thou wouldeſt have aſked of him, and he would have given thee living water. John.* 4. 10. If thou hadſt known who I am, thine affections would have been eagerer than they be. Beloved, ye hear the word, and have no affection to tremble at it. Ye hear Gods Commandements, and have no affection to doe them, ye live in your ſins, many of you poor damned ſoules to this day, and ye have no affection to be humbled. Alas, alas, ye are blinde, and ye know not. But if ye had known what a damnable caſe ye are in, what a word it is ye reject, whoſe Commandements they are which ye break, whoſe bloud it is ye contemne; If ye had known God and the truth that is of God, ye would have been otherwiſe affected than ye are. *Occulta muſices nullus reſpectus*, ſayes *Suetonius*. Be the muſicke never ſo pleaſing, yet if it be not knowne, none is affected therewith. Youle ſay ye do know God; what doe? and have no more affections to obey the Commandments of God? ye lye in flat tearmes, ſayes S. *John*. *He that ſayeth I know him, and keepes not his Commandements, is a lyar, and there is no truth in him*. 1 *John.* 2. 4. I confeſſe thou mayeſt know a many things about, God, and never have thine affections ſet upon God to obey him; but this knowledge is in a reprobate, there's no truth in this knowledge. The truth is not in him, ſayes the text. Knowledge may be in them, but the *truth of knowledge is not in him*. And if thou doeſt not know God, no mervaile though thine affections be not ſet on him. *Incognitum non amatur*. Unknown unkiſt, as we ſay. This is the ſecond help to ſet our affections on God, to know God.

Suetonius.

The third is this, *Occaſion thine affections this way*. Be it never ſo hard to to thy corrupt nature to ſet thine affections upon God, it is eaſier a great deale to give them frequent occaſions to be ſet upon God. A theeviſh companion, may be, is afraid for to ſteale, leaſt he ſhould be taken, yet if a booty doe ever and anon offer it ſelfe pretty handſomely and fairely and covertly unto him, then he will ſteal it.

Occaſion thine affections this way.

Occaſio facit furem, Occaſion makes a filcher; the poſterne doore maketh a thiefe, as the Proverbe is. That gives him an occaſion for his villany; as it is in evill, ſo alſo in good. Occaſion thine affections alwayes to good, at laſt they may take hold of it. Bee often thinking, and meditating, and remembring of God, let thy thoughts and meditations

occaſiones faciunt latrones.

give occasion to thy heart, in the end it may take it. The Apostle gives this as a reason why *Titus* was so well affected with the good people in *Corinth*, namely because he thought of and remembred their obedience to God. His inward affection is the more abundant toward you, whilest hee remembreth the obedience of you all, 2.*Cor.*7.15. *If we would often busie our thoughts and remembrances about God*, this might winne our affections to God. Thou givest thine affections so many thousand occasions to bee set upon the things of this life, thy tongue is accustomed to speak of little else, thine ear accustomed to hear little else, thy minde and thy memory accustomed to think of little else, thou givest thy heart so many occasions to set its affections on the things of this life, that I wonder not thine affections are not set upon God. This is the reason why men are so to touchy and so cholerick, and revengefull and envious and malicious; this is the reason why they are so apt to be overtaken with inordinate pleasure, or covetous desires, or carnall sorrowes and griefs and the like, *they give their hearts occasions* to bee so; they are not choice of their company, they are not wary of the beginnings of sin, they entertaine too many thoughts of injuries and crosses, and afflictions, and profits, and vanity in the World, many occasions they give to their hearts to set their affections thereon. The heart when it hath an occasion to sinne, is like the wilde-Asse in the Prophet: in her occasion who can turne her away? *Jer.* 2.24. The wild-Asse if she have an occasion of lust, no body can turne her away from her lust, as *Tremelius* observes: occasion is a maine thing in matters either of sin or of grace. If *Peter* had not given his heart an *occasion* to bee tempted by being in the Hall, doubtlesse he would have beene better occupied then in denying his Master; if *David* had not given *occasion* to his lusts by looking carelesslely from his roofe, for all that I know, he had been at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occasion to his flesh by drinking of Wine, he had been a blessing of God for his mercy the while he was committing of incest. *Capillata est occasio*, Occasion hath a fore-top, how easie is it to be taken hold of! The *Galatians* are commanded that their liberty *be not used as an occasion to the flesh*, *Gal.* 5.13. for as soone as the flesh hath an occasion offered, presently it's likely to take it, *Women must not give an occasion to the Adversary to speak reproachfully* 1 *Tim.* 5.14. *Let no man put a stumbling block or an occasion to fall in his brothers way*, *Rom.* 14.13. Occasions to evill are all dangerous; as the flesh is ready to take all occasion to sinne, so the spirit to take an occasion to good. And therefore if thou wouldest set thine affections on God, give thy heart as many occasions that way as thou canst: keepe such *company as may* occasion thy heart to be affected with Christ. Compose thy selfe to be often *thinking and meditating of the Word*, and of such things as may occasion thy heart to set its affections above. And when thy heart hath such occasions as these offered unto it, presse it and urge it to take *hold of the occasion*. *Premenda occasio*, saies *Horace*; good occasions are to be prest upon. If thou wouldest make conscience of this duty, to occasion thine affections aright, they would be set quickly upon God. This is the third helpe, to set thine affections on God, give thine affections often occasion that way.

Horat.

4. *Let thine affections be often wooed to God.*

The fourth is this. *Let thine affections be often wooed to God*, never misse if thou canst choose, the preaching of Gods Word: there is never a godly Minister but is Christs paranymph, he is a *friend of the Bridegroom*. *John* 3.29. Whensoever he preaches, he comes on Christs errand to wooe thine affections to Christ. Christ does as a great Prince, that minding to marry a wife out of a farre Countrey, sends over his paranymphs to wooe for him, to get her affections if it be possible. So beloved we that are Gods Ministers, we are Christs paranymphs, we preach to wooe your affections to Christ. And therefore

therefore never misse the preaching of the word, its the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the word, that wooes thee and wooes thee again and againe. O what infinite need hast thou of comming continually to the word; thine affections are infinitely coy; this they must have, and that they must have. Like a vain Damsel, she must have her geegaws, and her fashions, she must have her pleasure and her will, and her ease, and thus it must be, and so it shall be, if she marry him, she will not have the man else. Hee hath such adoe to get her affections, either he is too homely, or too base, or too strict, or too ill favoured, or to poor, or somewhat. Now may be he hath her, and then her thoughts change, then again she is inclined, and then her affections are off. My brethren, so it is with our souls; our affections are to this and that and I know not what. If Christ wil not let them have their pleasures, and their ease and their profits, and their vanities, Christ is not for them. They must have the credit in the worldd, theyle not be mockt at for puritans and for hypocrites, they'le not deny father nor mother, nor selfe, nor any of these things, they are loth to be held in so strictly, as Christ does indeed. But Christ will not marry us, unless our affections be wholly upon him. *Blessed is he that is not offended in me.* Many are offended at the precisenes of his word, many at the bitternesse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwayes a talking of Sermons and of Heaven, to be alwayes a wracking their thoughts about their sins, and about repentance and faith, to be hated of all men, to go through tribulations and persecutions for the Gospels sake, to part with their customes, and their own naturall inclinations and their lusts, their affections are against these conditions. O it's wondrous hard to wooe the affections of the heart unto Christ. and doest thou think that Christ will marry thee till thine affections come down to his conditions? will a man marry a woman, whom he sees is contrary-hearted unto him? *Mulier inquieta tempestas in domo. A cross wife is a tempest and a storme in a House.* Come then continuall to the preaching of the word, γνῶμι. if ever thou desire to have thine affections wrought on. Gods ministers are Christs paranymphs, they preach for this purpose to wooe thine affections to Christ. If there be any one Sermon, that thou refusest to be at when thou mayest, thy conscience tels thee thou mayest be at it, and wilt not, if there be any one Sermon I say that thou wilt not be at, thou rejectest Christs paranymphs. Like a cross maid, that when her suiter comes to her, he shall have no speech with her. She will not be spoken with. O what a provoking is this unto Christ? if thou wilt not be spoken with, take heed least the *Lord Jesus* abhorre for to owne thee. Nay if she be so strange forsooth, let her keep her affections for who's will, I scorne to wooe her any more. How long hath Christ woed your affections Beloved, and yet hee's pleased to woe you. Bring hither your affections, that here they may be wrought on. Frequent the Lords House, for here be Christs paranymphs: if ever your affections can be gotten, here they may be won some time or other. Many other meanes may be used to help you in this task, namely to set your affections on God. But these may suffice for the present. Set your affections on things that are above, and not on things that are on the Earth.

The VI. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

5. *To be ſober and temperate in all things.*

THE fifth meanes to ſet our affections on God, *is to be ſober and temperate in all things.* For if we be not, our affections cannot ſtedfaſtly ſettle upon God. And this is the reaſon, why the Apoſtle joynes ſobriety with prayer. Prayer is a duty that requires moſt freedome of affections for God, and if it be not backt with ſobriety, will ſoon be affectionleſſe and deadiſh. *Be ye ſober and watch unto prayer.* 1. *Pet.* 4. 7. *Titus* muſt exhort *young men to be ſober minded, Tit.* 2. 6. Young mens affections, ye know, are more unruly then others, and therefore they had need of ſobriety, otherwiſe their affections will be grievouſly exorbitant. If thou take any recreation, take it very ſoberly; one little game at bowles, one houres play at a ſhove-board, or at Cheſſe, or the like, if thou doeſt not take heed, it is ſtrange how it will dull thine affections to good duties; if thou follow thy buſineſſe in the world, follow it ſoberly, be not over eager upon it, leſt it blunt thine affections to God-ward. If thou eat, and if thou drink, if thou ſleep or if thou talk, what ever thou doeſt, be ſure to doe it ſoberly. Beware of the leaſt exceſs, leſt thine affections be ſuddenly tickled therewith.

A man may be drunk with any paſſion.

Hier. com. in Ezek. cap. 44.

If thou let thine affections ramble upon too much in this kinde, they will quickly be mad, Either to make thee drunken with the *cares of this life. Luke* 21. 34. Or to be quite drunken with pride, *Iſa.* 28. 1. Drunken with pleaſure, drunken with furie, and ſo forth. *All drunkennеſſe is not drunkenneſſe with drinke*, ſaith S. *Hierome. Amore & odio mens inebriatur*, ſaith he. A mans ſoul may be drunken with a paſſion, drunken with love and drunken with hatred, and drunken with any other affection. Thus civill men, and ſober men, as we call them, though they will never be drunk with wine, or with beer, yet they are drunkards in this ſenſe; they are drunk with affections to other things in this life. A man may be drunken with ſorrow, ſayes the Prophet, *Thou ſhalt be filled with drunkenneſſe and with ſorrow, Ezek.* 23. 33. That is, thou ſhalt be filled with ſorrow, till thou art drunk with it again. So a man may be drunken with fear, *drink and be drunken, ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend among you, Jer.* 25. 27. That is, ye ſhall be drunken and reele too and fro with feare. A man may bee drunken with delights and with pleaſures, and *drunken with ſecurity*: they are drunken but not with wine, *for the Lord hath powred out upon them the ſpirit of a deep ſleep, Iſa.* 29. 9, 10 That is, ye are ſo ſecure, and ſo faſt aſleep in your luſts, as if ye were dead drunke with ſecurity. Thus *all the affections may be drunk* with the things of this life. And therefore if ever we would have our affections to be right, let us be ſober

ſober in all the things of the world. Ye deſire food and raiment, there bound thine affections with ſobriety, and be content. Ye love the world for the uſe that ye have of it, there limit your affections with ſobriety, and uſe it as if ye uſed it not. Buy as if ye bought not, go to the Markets and your Faires, as if ye went not. Sow, and reap, and gather in, as if ye did it not. And ye will needs be merry and *harmleſly jeſt* now and then, O be marvellouſly ſparing and ſober. Eating muſt be, and drinking muſt be, and ſleeping muſt be, and providing for your ſelves and your family muſt be: if ever ye love your own ſouls and ſalvation, be ſparing and ſober in theſe things, leſt ſuperfluity of affections ſtep in in a moment: the devil is always a catching for his opportunities to deceive you; he is ever as a roaring Lion ſeeking by all means to devour you. *Be ſober then and vigilant, for your adverſary the devill walketh about ſeeking whom he may devoure.* 1 *Pet.* 5. 8. When a man is to fight with a ſtout enemy, will he go and make himſelf drunk, that his enemy may ſet upon him drunk? Ye had need to be ſober: if ye be to fight with the devill; if ever ye be *never ſo little overtaken*, never ſo little giddy, then is the devill moſt buſie. Temperance and ſobriety hath a very good name in the *Greeke* tongue; the Spirit of God calls it σωφροσύνη, that is, *the keeper of the mind ſafe*, or the keeper of a man in his wits. Do ſo, otherwiſe thou ſhalt never be able to ſet thine affections on God. This is an admirable means to keep our affections in tune, to be ſober in all things: to be ſober-thoughted, and ſober-hearted, and ſober-minded, and ſober-mouthed, and ſober-meated, and ſober-clothed, and ſober-imployed. This is the fifth means to ſet our affections on God, to be ſober in all things.

The ſixth is this, when we ſee how apt our affections are to flye out upon vanity, *to clip their wings of much of their lawfull liberty*; not onely to abſtaine from things that are evill and unlawfull, but alſo to abſtain from many things that are lawfull. There be a thouſand lawfuls that that thy heart does affect, which if thou do not abridge thy ſelf of, thou ſhalt never be able to ſet thine affections upon God. This rule *Socrates* the very Heathen obſerved; no man can be ſafe from falling into *unlawfulls*, but only this man, ſayes he, that abſtaines from many things that *are lawfull*. Its lawfull to drink ſtrong drink; but for thee that art apt to over-deſire it, it is dangerous. Its lawfull to go finely; but for thee that art apt to be proud of it, *It is not ſafe to go to the utmoſt bounds of what is lawfull*. If thou uſeſt the utmoſt of a thing that is lawfull, one ſtep further is unlawfull. It is not wiſdom to go to the utmoſt ridges of a rock, juſt at the brow of a high cliffe; though the ground thou goeſt on be ſure, yet thy going is not ſure: how ſoon mayſt thou ſlip with thy foot? how ſoon may a giddineſſe in the head come upon thee, and then thou break thy neck? Perhaps thou mayſt go ſteady, yea, but perhaps not, but topple down on a ſudden and be daſhed to peeces. It was lawfull for *Dinah* to go forth, and to ſee the daughters of the land, but thus ſhe fell to be raviſht & uſed like a whore, *Gen.* 34. 1. It was lawfull for *Iehoſaphat to viſit King Ahab*, but his uſing this lawfull viſitation drew him to partake in ſome meaſure of his ſins. It was lawful for *Daniel* to eat the portion of meat that the King gave him, but he would not, *Dan.* 1. 8. That very lawful thing if he had uſed it, it would have defiled him. All theſe things are lawful for me, ſaiſt thou, yea, but all theſe things are not expedient; becauſe if thou takeſt thy liberty in all things that are lawful, thou wilt quickly be *a ſlave to thy luſts*, and under the power of inordinate affections. All things are lawful for me, ſayes the *Corinthian*, yea but I will not be brought under the power of any, ſays S. *Paul*, 1 *Cor.* 6. 12. As if he had ſaid, all things of this nature are lawful, but I count it not expedient to uſe them for all that, why? becauſe if I ſhould take liberty in this kind, I ſhould be brought under the power of my ſinful affections. *Cavendi ſunt affectus, ne illis nos ipſos ſubjiciamus*, ſays *Pet. Martyr*. Take heed of thine affections, they will inſtantly

6. Meanes. To clip the wings of our affections by abſtaining from much of our lawful liberty.

Vid. hanc regulam apud Gregor. l. 5. moral. & hom. 35. ſuper evang.

inſlave thee. Follow not thy pleaſure ſo much as thou mayeſt, nor thy profits and earthly employments ſo much as thou mayeſt; *drink* not, and *ſleep* not, and *jeſt* not ſo much as thou mayeſt, for if thou doeſt, thine affections will be caught or ere thou art art aware. Many men and women, they will be enquiring and queſtioning, what, is not this lawfull? and is not that lawfull? Is it not lawfull to have a little recreation every day? Is it not lawfull to be merry, and to tell a merry tale, and to break a jeſt, now and then? Is it not lawfull to ſell Ale? and keep a victualling-houſe? Is it not lawfull to weare ſuch a geegaw? or to plat ones haire after ſuch or ſuch a faſhion? Theſe queſtions ſound like the ſpeeches of fooles, that are likely to be gulled in their affections by Satan. For what though they be lawfull; I do not deny they are lawfull; but the queſtion is this, be they *ſafe and expedient* for thee, when thine affections are ſure to be needleſſely a gogge upon theſe things? O do not needleſſely endanger thine affections, if ever thou mayeſt remedy it,

Chryſoſt. in 1 Cor. 6. 12. σκλάτ μὴ γίνῃ ὁ δοῦλος τῶν παθῶν, ſayes *Chryſoſtome*, Look thou be not a ſlave of thine affections: thine affections itch after this and that, look thou do curb them: if thou doeſt not curb them of many things that are lawfull, thou wilt never be able to ſet them upon God. This is the ſixth means to ſet our affections on God, to clip their wings from flying upon the things here below.

7. *Meanes. To be abundant in the exerciſe of godlineſſe.*

The ſeventh, is this, *to be abundant in the exerciſes of godlineſſe.* We muſt be abundant in prayer, and in all other exerciſes of godlineſſe. When *Paul* had exhorted good *Timothy* to be exerciſed in godlineſſe, 1 *Tim.* 4. 7. in the next verſe, he gives him a reaſon why he ſo exhorts him. Becauſe ſays he, *godlineſſe is profitable unto all things.* If godlineſſe be profitable for all things, then certainly it's profitable for this, to ſet our affections upon God. Abound then in good duties, abound in good conference, abound in reading good books, abound in good and gracious acquaintance, abound in godly meditations. This was *Davids* means whereby his affections came to be earneſt upon God. *O how love I thy Law! it is my meditation continually.* *Pſal.* 119. 97. his affections were even rapt up in his God, O how love I thy Law! he was not able to expreſſe how his affections were rapt. O how love I thy Law! How came they to be ſo? the reaſon was this. He was abundant in godly meditations; It is my meditation continually. *Abundance in any thing cauſes the affection to abound.* The voluptuous man is abundant in his pleaſures, he abounds with his hunting and hawking and gaming and merriments, and therefore his affections are abundantly ſet hereupon. The covetous man his mind abounds in thinking of the world, his memory abounds with remembring the things of the world, his tongue abounds in talking of ſuch matters, his labours, and his cares abound in this kind; and therefore his affections are abundantly ſet upon theſe things. There is nothing makes the affections ſo exceſſive as abundance. Abound then in the exerciſes of Gods worſhip, if thou wouldeſt have thine affections to be abundant that way. Never think thou canſt *pray enough, hear enough, ſpeak holily enough*, examine thy ſoule enough, nor ſanctify the Sabbath enough, never think thou canſt reform enough, or do any duty enough. Men ſerve God as little as they dare, they pray and hold out in their prayers as little as they dare, they ſhew themſelves for God as little as they dare, theſe mens affections can never be upon God, becauſe they love not to be abundant in good duties: thy heart is a great deep. *Pſal.* 64. 6. It is not a little winding, or a little turning will fetch up a Bucket out of a deep Well. So the heart I ſay is a great deep, a little praying, and a little hearing, and a little amending will not fetch up the affections from this great deep unto God, no. Thou muſt be abundant in goodneſſe and in the duties of goodneſſe, if thou wouldſt have thine affections ſet upon God; provided alwayes that thy heart be renewed and quickened, otherwiſe abundance will cloy thee. The more

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thou prayeſt, the leſſe affections thou wilt have; the more thou heareſt, and the more thou ſpeakeſt of Religion or of grace, the more formall thou wilt be, thine affections will be leſſe ſet hereupon. O my brethren, this is a curſed *craſis* and diſpoſition of ſoule, *to be ſpiritually cloyed in* this manner; abound and abound right, elſe it's to ſmall purpoſe; if thou abound in good duties, and abound right, this will ſet thine affections upon God. Abound in a thing, and be the thing never ſo bad, it will ſoon command thine affections. Let a man be abundant in playing, drinking, or abundant though it be but in the taking of hot waters, I have knowne ſome their affections were ſo to it, that it killed them. Beloved, abound then in good duties, this will take off thine affections from the world, and ſet them on God. This is the ſeventh means, to ſet our affection on God, to be abundant in the duties of holineſſe.

8. *Dive down to the bottome of thine affections.*

The eight is this, *Labour to dive down to the bottome of thine affections*; the ſweeteſt is at bottome as we ſay. So the affections that are ſweeteſt to the heart are at bottome. And therefore dive down to the bottome, and get up the bottome of thine affections, and ſet them upon God; thine affections are never ſet upon God, till them at the bottome are ſet upon God. A man may ſet the *ſhallow of his affections upon God*, when the bottom is ſet upon the things of the world. There is many *a cloſe hypocrite*, he thinks his affections to the world are now dead; but they are not dead: the Fox ſeems often to be dead, to ſeize the more cunningly on his prey. So the affections will ſeem to be dead to the world, that ſo they may be the more cunning to feed upon the things of the world; they ſeem to be dead, that is, the ſhallow of them ſeems ſo, but the bottome ſtill is alive to the world, that is not ſet upon God. Beloved, a man may ſet the *ſhallow* of his affections upon a thing, which the *bottom* of his affections does hate. See this in *Ammon*, his affections were to *Thamar*, and he loved her. O he would ſeem to be ſick for her. I, the ſhallow of his affections were to her, but anon out comes the bottome: when the bottom of his affections once did come out, then he did hate her. He hated her worſe then he loved her. 2 *Sam.* 13. 15. dive down then to the bottome of thine affections, and labour with all might to get up the bottome, and ſet them upon God. Here's a man, he hath good affections to repentance and amendment, good affections to be godly and have grace; he reforms much, and he profeſſes much: you would wonder to ſee this man a year hence to perſecute the Miniſter, and to oppoſe Gods people, and make a mock of the power of Religion: but this you may ſee, if the bottome of his affections be not got up and ſet upon God. Get up the bottom, and ſet that upon God, or 'tis nothing.

There be three means to get up the bottome of thine affections, and ſet them upon God.

Meanes to get up the bottome of the affections.

1. *Be humbled after thy turning to God.*

First, *Be humbled after all thy turning unto God*, this will get up the bottome of thine affections to God. A wicked man before he is turned unto God may be humbled; as *Ahab* was humbled, and *Judas* was humbled, and *Pharaoh* too, and many other ſinners they are humbled before ever they have turned from their ſins. When once they have turned from their profaneneſs, and their impieties, then they begin to think well of themſelves, now they are well, think they: indeed before they are turned, they may be humbled. Thus a drunkard and a whoremonger may be humbled, thus a mocker and a prophane perſon may be humbled, their conſciences may pull them by the throat as long as they live in theſe ſinnes, and then their affections are ſtirred exceedingly: they may weep, and ſigh and groan, and tremble, and be aſhamed of their doings; they may be humbled thus before they are turned: but when they are once turned from theſe ſins, then they begin to be quiet and ſecure, and to hope well. Alas, alas the bottome is not up yet. But if thou wouldeſt get up the bottom of thine affections, be humb-

led after all thy turnings to God. So it was with good *Ephraim: ſurely after that I was turned, I repented, and after* that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded. *Jer.*31.19. *Ephraim* was humbled after that he was turned. It was not before he was turned, but after that he was turned, he repented and was humbled. This got up the very bottome of his affections, and all unto God. See how full of affections he was. He ſmote upon his thigh, he was in a holy rage at his own ſoul, he bluſhed, he was aſhamed, yea he was even ſmitten with confuſion of face before God. All the bottom of his affections was up, his *zeale*, his *ſorrow*, his *ſhame*, and the whole bottome of all came up then, becauſe he was thus humbled.

2. *Keep no cloſe cloſe luſt unmortified.*

Secondly, *Keep no cloſe luſt, no corruption, in ſecret unmortified.* As this is a meanes to get up all the bottome of our affections, and ſet them upon God, ſo it is a ſign too whether we do ſo or no. For when a man is willing to be ſearcht, who may be was ſuſpected of ſtealing, if he be *willing to be ſearcht*, to have his pockets, and his houſe ſearcht, and his cofers ſearcht, and all his haunts ſearcht, ſearch me, ſayes he, I have it not: He that is willing thus to be ſearcht, it's a ſign he hath not ſtollen it. So it was with the *Pſalmiſt*; for having ſaid that his affections were ſet upon God, and againſt them that were againſt God: he bids God ſearch him, and ſee if he could find that it was contrary. *Search me O God*, and know my heart, or as ſome tranſlations have it, and try the ground or the bottome of my heart, ſee if there be any way of wickedneſſe in me. *Pſal.* 139. 23,24. As if he had ſaid: If I have any ſecret corruption that I favour my ſelf in, I confeſſe the bottome of mine affections is rotten, but I am willing to be ſearcht, ſearch me O God, and try the ground or the bottome of my heart, and ſee if it be not ſo as I profeſſe it to be; I ſay, as this is a means, ſo it is a ſigne too. A meanes it is to get up the bottome of the affections, and ſet them upon God. For as long as a man hath any ſecret luſt, any bottome corruption which he favours himſelf in, he can never ſet the bottome of his affections upon God.

Vid. v. 23,22.

3. *Conſider God will ſhame thee one day if the bottome be not ſound.*

Thirdly, conſider *God will ſhame thee one day, if the bottome be not ſound*; thou mayeſt have good affections for the while, and be held for a very good Chriſtian, and a forward profeſſor: but if thine affections be not ſolid and ſound at the bottome, God will ſhame thee. Though the *Apple* look never ſo well, yet if it be not ſound at the core, at laſt 'twill be manifeſt. Though the Egge look never ſo lovely, yet if it be addle within, at laſt it ſhall appear. God will unmaske thee one day and make it appear thine affections were never right at the bottome. This *David* uſed as a meanes to provoke him to get a ſound heart at the bottome. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed. Pſal.* 119. 80. The affection of ſhame a man would be loth to be put to, and he knew he ſhould be put to it ſome time or other, if he were not ſound at the bottome, And therefore he labours with God that his heart might be ſound in his ſtatutes, he was not content to have good affections that way, but he labours to have ſound and ſolid affections that might be ſound at the bottome. That I be not aſhamed, ſayes he; what a ſhame will it be to ſee thee a damned Goat at Chriſts left hand, that now art eſteemed a good Chriſtian? if thou beeſt not right at the bottome, ſo it will be. *Give me leave to tell you one thing that occurred in an experience of mine owne.* I was once a ſaying to a Gentleman who was exceedingly affected at the word, and profeſſed great love to my Miniſtery, and that he would defend it, and make much of the word. O ſaid I, there be many that yet ſeem very forward to approve of the word, and to defend it, &c. that when the word comes to meet with their boſome-ſinnes, and gives them no reſt in their conſciences, I feare me will ſet againſt Miniſter and word and all ere

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be long. O no, God forbid ſayes he, I were unworthy to live, if I ſhould do ſo; well, well ſaid I, I pray God it may not be ſo as I ſay: but mark it, and peradventure you ſhall ſee it with your eyes. Within one fortnight, this Gentleman that ſeemed to be ſuch a friend at my firſt coming to the Pariſh, being met with in a Sermon, and feeling his ſin (a ſin I little imagined he was guilty of) to be reproved and condemned in the Pulpit, he never would be known to me more, but oppoſed me as long as I ſtayed there: he was affected, but his affections were not ſound at the bottome, and therefore he came to this ſhame: God grant it have humbled him by this time, if now he be alive. Its a good rule in morality. *Affectus mendaciter ſe ſubjiciunt rationi.* The affections will feigne a ſubmiſſion to right reaſon. It is as true in Divinity; the affections will ſeeme to ſubmit unto grace, when they do not. For as long as the bottome is not ſound, they cannot be ſet truly upon God; they are nothing but flaſhes, like plaſhes of water after a ſhoure, that are dried up quickly. This is the eight meanes to ſet our affections on God, to get up the bottome of our affections, and ſet them on God. *Regula moralis.*

Beloved, theſe are the means whereby ye may ſet your affections on God: now ſee how nearely it concernes you *to uſe all theſe meanes*, and to make conſcience of this duty; and this will appeare, if ye conſider theſe two things. *It concerns us to uſe all theſe meanes.*

Firſt, *the affections are the bonds of the ſoul*, that is wicked, whereby it is faſt bound unto ſin: thou canſt never repent nor be ſaved, as long as thine affections are not turned. Can a priſoner go that is faſt bound in the Stocks? Thine earthly and carnal affections faſt binde thee in ſin; if theſe bonds be not broken, thou canſt never go to God. When *Peter* ſaw a carnal affection in *Simon Magus* the Sorcerer, preſently he tells him, *I perceive thou art in the gall of bitterneſſe, and in the bond of iniquity*, *Acts* 8. 23. He does not ſay onely, in iniquity, but alſo in the bond of iniquity; for his carnal affection was a bond, and he was faſt bound in his ſins. The Prophet preaches hell and damnation againſt ſuch men, and ſuch women; for alas how can they get out, when they are bound and corded to their pleaſures and the things of the world? *Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope*, *Iſa.* 5. 18. Great Carts are drawn by the cart-ropes; ſo all a mans ſins are drawn to him by theſe cords. *Chryſoſtome* expounds theſe words, both of their ſins and their woes; they draw both them. The cords of our affections are the hearts tyers to ſin, they do even tye the ſoul unto ſin, that it cannot get looſe. Wo is to them, ſayes the Lord. Be the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to ſin? what a woful caſe are ye in, till your affections are ſet right! look what ye tye them unto, that do ye draw after you; if you faſten them on the things of this life, them ye draw after you; if you faſten them on grace, and on Chriſt and his Word, them ye pull after you. Never was *Sampſon* ſo faſt bound with *Delilahs* withs, as he was with his affections to *Delilah*, ſayes *Gregory*. Ah poor ſlaviſh ſoul, thou art in the Devils ſtocks; as long as thine affections are not faſtened aright, thou art heart-bound, and ſoul-bound, and conſcience-bound, thou art faſt bound in his cage. How neerely then concerneth it you all, to get your affections to be ſet upon God? Ye are even the ſlaves and bond-ſlaves of hell; and therefore as ever you deſire to flie from the vengeance to come, uſe all theſe meanes with all conſcience, that ye may ſet your affections on God. 1. *Becauſe the affections are the bonds of the ſoul.* *Chryſoſt.* *Greg.*

Secondly, *earthly affections are the foreſtallings of the heart*; the heart is preposſeſt already with the things of this life, and is prejudicate againſt the things that are above, and therefore there is no hope to perſwade you, as long as your affections are ſet upon the things of this life. When our Saviour Chriſt perceived how the Phariſees affections hawkt after credit and honour from men, being prepoſſeſt with deſire of humane applauſe, he 2. *Becauſe earthly affections are the foreſtallers of the heart.*

tels them plainly, they could never believe, nor ſeek the honour of God. Ye cannot believe, ſayes he: how can ye believe which receive honour one of another, and ſeek not the honour that cometh from God onely? *John* 5. 44. It is a grievous thing to be prejudicate and prepoſſeſt with another good beſide God. It is a miſerable task to be to reaſon with a prejudicate man; he will not yeild, no; by no meanes will he yeild, when once he is prejudicate. As long as our affections are ſet on the world, our hearts are prejudicate; and therefore go we about the meanes preſcribed, whereby our affections may be ſet at rights; never till then can we hope to convert you, or to work any good on your ſoules.

The VII. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

Miniſters muſt labour to ſtir up the affections of their hearers.

ARE the affections the motions of the heart, and muſt we ſet them on God? this may teach us one leſſon by the way; we that are Gods Miniſters muſt take notice from hence how to qualifie our preaching, *namely, to ſtir up the affections of mens hearts.* Every man, ſayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *concutere affectibus audientem, to ſhake mens affections,* and turne mens hearts, he is an extraordinary man that can do this: after this manner was the preaching of our Saviour, he did ſo move the affections of his hearers, that the Text ſayes they were *aſtoniſhed at his Doctrine, Matth.* 7. 28. Why ſo? the Evangeliſt makes anſwer in the next verſe, *for he taught them as one having authority, and not as the Scribes*; that is, *non ut a frigidus ut Phariſai*; he was not ſuch a *frigid* and *cold* teacher as the Phariſees and Scribes were; the people ſat like immoveable ſtocks in their ſeats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerful teacher, he taught them as one having authority, and not as the Scribes; his Sermons were *moving* and *forceable*. *John* the *Baptiſt* wrought ſtrongly on the affections of his auditors, they could not poſſibly hold, but they cried out-right, as they heard him. The people askt him, *what ſhall we do?* the Publicans cried out, *Maſter what ſhall we do?* the Souldiers alſo, whoſe affections are as hard to be moved as anyes, yet they cried out too, and *what ſhall we do, Luke* 3. 14. This uſe is plainly grounded on my Text. Gods Miniſters ye know are Gods inſtruments to bring men to faith and repentance, and reconcile them to God; and therefore if this be your duty, to ſet your affections on God, we muſt labour to work on your affections to provoke you to do it. The reaſons of it are theſe.

L. 1. de invent. c. 1.

Keek. Eccl. Rhet. l. 1. c. 3.

Reaſons.

1. Becauſe the Word is full of affections.

First, becauſe *the word is full of affections*; full of affections of love to wooe a man to God; full of affections of pity to yerne upon men in their miſery; full of affections of terror to terrifie the wicked; and therefore that Miniſter that preaches not affectionately, preaches but one haife of the Word:

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he preaches but the dead corps of the truth, as I may call it; he does not preach the life and the ſoul of the truth. The affections of a ſpeech are the ſoul of a ſpeech, both make up the whole of the Word. Is not my Word like *unto fire*, and *like a hammer*, that breaketh the rocks in pieces? *Jer.* 23.29. If the Word be a fire, he that delivers it coldly, delivers the Word otherwiſe then it is. Would not you ſay that man were ridiculous, who when a neighbours houſe is on fire, would go and coldly adviſe the Pariſh in this manner, O my dear neighbours, you ſhould do well to look to your houſes, leſt fire fall upon them, as now of late I underſtand it hath done; I pray let me perſwade you to provide water, otherwiſe all your goods and mine too will be conſumed to aſhes: it is true that this man ſayes; but would not men deeme him a foole? the truth, is a truth of affection, and he leaves out the affection of the truth. Nature hath taught us another courſe in ſuch a caſe, he would run crying into the ſtreet, fire, fire, help, help, for the Lords ſake; water, water, in all haſte, alas, alas, we are undone, quickly, ſpeedily, run for ladders; pull down this ratter here, cut down that beame there, untile the houſe; what mean you? ſtir hands, armes, legs, hie thee for water, run thou for iron crooks, crowes, hooks, buckets, haſte, haſte, we are all undone. Here now is the affection of the truth: the like muſt a Miniſter do, who knowing his people wallow in ſin, in the ſtate of hell and damnation, as many as go on in their courſes; he ought not with filed phraſes and mellow-mouthed words, nor with cold exhortations admoniſh his hearers, but he muſt put in the affection of the Word in his Sermons: he muſt cry *fire, fire*, the fire of hell beloved is among you; the fire is kindled, ſin is entred into the ſoul: O the *water of teares*, teares, repentance, repentance, help your ſelves for Gods ſake: the devil ſtands ready to devour you, death watches unawares to ſtrike you, hell-mouth gapeth to ſwallow you; look about you, ſtir your ſelves and conſider, or ye periſh in a moment. Leave off your riots, down with your pleaſures, away with your vanities, put on Chriſt quickly, work out your ſalvation with feare and trembling. See ye not men die daily before you on a ſudden, falling to hell? haſte, haſte, flatter not your ſoules, time is uncertaine, the danger is too certaine, the puniſhment eternal, damnation is intolerable. Thus muſt a Miniſter preach this truth. It is a truth full of affection, the affection muſt be delivered as well as the body of the truth. All the imaginations of the thoughts of mans heart are only evil, &c. *Gen.* 6. 5. As this is a truth, ſo there is a great deale of affection in this truth, the affection of loathing. Do we think when the Lord ſaid it, he ſaid it coldly and nakedly; *all the imaginations*, &c. No, he ſaid it with a great deale of affection, of loathing, &c. *O Jeruſalem, Jeruſalem*, &c. *O that thou hadſt known*, &c. As this is a truth, ſo there is a great deale of affection in this truth; affection of pity. There is a great deale of affection in every threatning, a great deale of affection in every command, a great deale of affection in every promiſe, in every truth. Chriſt does not bid us preach the letters, and ſyllables, and propoſitions of his Word, but his Word. Now my VVord is like fire, ſayes God: fire is the *ſtirringeſt element* of all elements, and therefore if there be any feeling at all in you, the VVord is able to ſtir you, even as if ye had a fire in your bowels. Beloved, either we that are Gods Miniſters are unskilful to handle the VVord, or elſe ye are ſenſleſſe and ſtupid if ye do not *ſit upon hot coales* for to hear it: it will make the drunkards heart ake to hear what this Word ſaies to him: it will make the worldlings heart ake, and the ſecure Chriſtians heart ake. The Word is a fire. *Did not our hearts burne within us, while he opened to us the Scriptures?* *Luke* 24.32. The Word did ſo inflame their affections, that their hearts burned to hear it. Does not thy godly heart burne to hear the ſweetneſſe of Gods promiſes? and burne when the Scriptures are opened to direct thee?

And

And ſo on the other ſide, does not the Uſurers heart burne, when the Scriptures are opened that rip up his ſins? Does not the carnall profeſſors heart burne now and then as he ſits, when the Scriptures are opened to ſhew him his rottenneſſe? there be ſuch ſcorching texts in the Word; texts of death, texts of judgement, texts of hell and damnation; they may well make a wicked heart burne for to hear them; and therefore the VVord being ſo full of affection, a Miniſter that preaches it, muſt needs be an affectionate preacher, if he be a true preacher, otherwiſe he does not preach the whole word.

2. *The word looks to be obeyed with affections.*

Secondly, as the Word is full of affection it ſelf, *ſo it lookes that a man ſhould be full of affection that obeyes it.* God loves no other obedience, but obedience with affection; he loves a *cheerfull giver*, 2 *Cor.* 9. 7. So God loves a cheerfull obeyer, a cheerfull repenter, a cheereful believer; what ever we do in his ſervice, he loves we ſhould do it with affection. Should a Miniſter preach without any affection; happily he may reaſon men out of may of their ſins, and prevaile with them to take up the duties of Religion, but all would be *formality, without any affection.* It is a good ſaying of *Auſtin*, the godly muſt have affections in obedience, otherwiſe they are not obedient. There be two things in every Commandement of God.

Firſt, the duty commanded to be done, Feare God and keepe his Commandements. This is the whole duty, *Eccleſ.* 12. 13. That is, there is never a duty that a man hath commanded him, but it is within the compaſſe of the Commandements of God. So that in every Commandement there is a duty.

Secondly, the ſtrength of affection wherein the Commander commands it, and therefore the Commandement is called *Gods will. Teach me to do thy will, O God, Pſal.* 143. 10. It is called *Gods pleaſure, Bleſs the Lord ye miniſters of his that do his pleaſure, Pſal.* 103. 21. It is called Gods *deſire. Thou deſireſt truth in the inward parts, Pſal.* 51. 6. Becauſe the ſtrength of Gods will, and deſire, and pleaſure, and affection lies in it. Theſe two things being in every commandment of God, it follows of neceſſity, that a man muſt have his affections in obedience, otherwiſe he is not obedient. As God does not only command me, but alſo with affection he commands me: ſo I muſt not only do the thing he commands, but with all affection I muſt do it, or elſe I never obey him. *Virtuti immitte furtem*, ſayes *Hor. Adde affections to thy vertue*; Vertue is no vertue without the affections, prayer is no prayer without thine affection be in it, repentance is no repentance without thine affections be in it. Whatſoever duty thou doeſt, if thou doeſt it not with all thine affections, it is abomination to God: and therefore the miniſter that preaches muſt ſtir up affections: if he do not ſtir up affections, the religion he begets in the hearts of his hearers, is likely to be little better than wretched formality.

3. *Men are very dull in affections to embrace the Word.*

Thirdly, as the Word is full of affection it ſelfe, and requires affection in them that obey it, *ſo men are very dull in affection to embrace it*; they are *dull of hearing, Heb.* 5. 11. They have dull ears, and dull hearts, and dull affections: tell them they ſhall periſh becauſe they do not repent; they will be damned becauſe they will not obey: they ſhall be ſaved that will; they are like *Gallio*, they care for none of theſe things; and therefore now we that are Miniſters, muſt ſtrive to make them care whether they will or no. *Cry aloud*, ſayes God, *ſpare not, lift up thy voyce like a trumpet. Shew my people their tranſgreſſions, Iſa.* 58. 1, Do not onely ſay a Sermon to them, but *cry it*; not onely ſo, but *cry aloud*; they are deafe, ſpare not, thou wilt never ſtir them if thou ſpareſt. Spare not, ſpare neither rich nor poor, neither great nor ſmall, *lift up thy voice like a trumpet*, that is, preach ſo, that if it be poſſible, thou mayeſt move their affections. It is a ſimilitude taken from the trumpet in battel, though the Souldier be faint-harted, it will ſtir him up with affection

to

to fight. Great *Alexander* was ſo ſtirred up at the trumpeting of one *Antigenida* an admirable Trumpeter, that all his couragious affections were up, and his fingers did itch to be fighting. So lift up thy voice like a trumpet, ſtir them up, if by any meanes thou canſt. O they are verie dull, and ſenſleſſe, and hard to be affected, and therefore we muſt ſtudie how to work on their affections.

If yee ask mee how; how muſt the Miniſter ſtir up affections? I anſwer.

A miniſter muſt not ſtir up affections by the enticing words of mans wiſdom.

Firſt, negatively; not with the enticing words of mans wiſdome, 1 *Cor.* 2. 4. Some men indeed out of theſe words do gather, that S. *Paul* condemned all eloquence & affectionate preaching. But this cannot be, that he ſhould condemne that which he moſt ſhewed himſelfe, moſt of all the Apoſtles of Chriſt. He was ſuch an eloquent golden mouthed man, that the *Lycaonians* thought he had been another *Mercury*, he was ſuch a ſweet ſpeaker, *Acts* 14. 12. He was ſuch an *Affectionate Orator*, that he made *Agrippa's* bowels even earne to be a Chriſtian, and *Felix* to tremble. S. *Auſtin* conceived him to be gifted with ſuch an admirable power this way of Almighty God, that it was one of his three wiſhes, if he might have it for wiſhing; namely to hear Saint *Paul* to *preach in a pulpit*; and therefore he does not condemne all affectionate and eloquent preaching; but he condemnes that *flattering kind of affected Rhetorick*, whereby men that preached themſelvs, tickled mens ears, and delighted them with *luſcious phraſes of Oratory*; handling ſuch points as might pleaſe the phantaſies of their hearts, rather than to convince them of their ſins: thinking it too preciſe and too baſe to preach of mens damnable eſtate and condition in ſin, the curſe of the law that all men are under till they be new creatures in Chriſt; the taking up of Chriſts Croſſe; to be hated and mocked, and perſecuted of all men, for Chriſts ſake and his Goſpel. Theſe points, they either thought to be too ruſtick, and burly and auſtere, or they ſugred them over with their comments, and tickled the people with more *velvet-like* paſſages of mercy. I ſay, this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wiſdome, does the Apoſtle condemn, and therefore I do not mean this. *How* then muſt a Miniſter ſtir up affections? I anſwer, he muſt ſtirre up affections five wayes.

1.

A Miniſter muſt ſtir up affections by preaching to the life.

Firſt, *by preaching to the life.* As a Painter then paints a man well, when he paints him to the life; he paints it ſo to the life as if it were a living man indeed. So then does a Preacher preach affectionately, when he preaches to the life; when he preaches of hell, he preaches to the life, as if hell were before mens eyes; when he preaches of heaven, as if the people did ſee it with their eyes as it were. As *King James* ſaid of a good preacher in this Kingdome, this preacher, ſaies he, preaches *as if death were at my back*: ſo a good preacher preaches to the wicked, as if vengeance were at their backs as if hell were at their backs, he preaches to the godly as if Chriſt were at their backs, and heaven at their backs. If this kind of preaching will not worke on mens affections, their affections are bewitcht, *O foolish Galatians, who hath bewitcht you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?* *Gal* 3. 1. *Paul* among them had preached Chriſt to the life; ſo evidently, and ſo plainlie had hee preached Chriſt crucified, as if they had ſeene him crucified before their eyes. Certainly thought he, theſe peoples affections are bewitched, that are no better wrought on. When *Galba* would perſwade the Spaniards againſt *Nero* for his cruelty, he ſet out ſo viſibly his cruelty, that they might even ſee it with their eyes. *Lycurgus* ſo expreſſed the difference of good education and of bad that the people might even ſee it with their eyes. Not as though preachers ſhould do as they did, or as ſome that I have read of, have done; who brought

A ſaying of King James

a dead skull into the pulpit, that the people might see death even with their eyes. We have no such warrant in Scripture; but they must doe it with the lively teaching of the truth. And therefore the Apostle saies, that true preaching *is in the demonstration of the Spirit*, 1 *Cor*. 2. 4. When the truth is demonstrated with evidence.

By being full of affections himselfe.

Secondly, *By being full of affections himselfe*. For affection in the speaker is likely to beget affection in the hearer. It cannot be otherwise, saies *Cicero*. *Cicero* being an excellent spokes-man, whensoever he pleaded before the people of *Rome*, to beget any affections in them, he would be sure to put on those affections himselfe. If he would move them to griefe, he would be full of the affection of grief. When to pity, he would be full of the affections of pity. When to anger, his countenance would be set full of anger. The *highest point of moving the affections in another*, is to be endued with those affections, thy selfe, sayes *Quintilian*. It is an old maxime in Oratorie, and in all moving of the affections of others, *Pectus est quod facit disertos*. It is a mans owne breast that makes him to be affectionate and eloquent. If a mans own breast be piteous, and full of compassion and bowels, that man is an eloquent perswader to pity. If a mans owne brest be loving, and kind, and full of affections; that man is an eloquent speaker to move love: *Si vis me flere dolendum primum ipsi tibi*: If thou wouldest have me to weep, weep thy selfe first. What mean you to *weep and break my heart*, sayes the Apostle, *Acts* 21. 13. it burst his very heart to see others stand weeping about him. There be many *clamorous Preachers*, sayes *Calvin*, who declaime against the sins of the people, and thunder against the iniquities of their Parish, and make as though they had a great deal of zeale, that never move a jot; the affections of the people are not stirred up a whit, because the people see plainly through all their actings and vehement enforcements, that such Ministers are not affected themselvs, but onely exercise their sides and their throat, as if they would act it on a stage. But O, sayes he, labour to mourne for their sins in thine heart, before thou labour to move them. Be thou more affected thy selfe, than thou undertakest to affect them. S. *Paul* did so move the affections of *Dionysius* and *Damaris*, and others at *Athens*, that the Text saies, they clave to S. *Paul*. Certain *men clave to him and beleeved*, *Act*. 17. 34. He preached so movingly, that their affections did even cleave to him as he preached. How came it about that he stirred up affections in them? look into the 16 verse, and there you shall see he was greatly affected himselfe. His spirit *was stirred* in him, sayes S. *Luke*, when he saw the Citie wholly given to idolatry. He could not have stirred up affections in them, if he had not been filled with affections himselfe. O beloved, our hearts are grievously straightned, and our souls are wofully stopt that we are not more affected our selves at your miseries than we be: would it not fetch teares from our eyes, and groans from our bowels, to see how desperately ye are hardened, but that we are too little affected our selves? you know the damned abuses in your Parish, the cursed sins that raigne in your houses, and the stupid security ye are in, yet nothing can move you. Your consciences cannot be ignorant ye are carnall, and are not yet Saints, nor born again many of you; your consciences can tell you ye are Saints, or else ye are hell-hounds, and if ye die as ye are, ye have no evidence for Heaven, but ye may be damned ere long for all that ye know. Ye can hear this every time ye come to Church, and yet no reformation, no shew of humiliation, no shew of grace nor repentance nor any thing. πῶς ταῦτα Σιμωνίδης θρηνῆς, what weeping *Simonides* can weep sufficiently for these things? *Paul* knowing some abuses among the *Corinthians*, that many of them were like to be damned for ever, out of much affliction and anguish of heart sayes he, *I wrote unto you with many tears*, 2. *Cor*. 3. 4. *pene quot syllabas, tot lachrymas*, as *Haymo* speaks, that is, he shed as many tears as

Summa movendorum affectuum in eo est, ut prius ipse sis motus. Quintil. Horat. de art. Poet. Com. in 2. Cor. 2. 4. Calv. Multi sunt clamosi reprehensores qui in vitia declamitando vel potius fulminando mirum zeli ardorem præ se ferunt, interea ipsi securi ut videantur perlusũ latera et guttura exercere vellet at Christiani pastoris est flere secum priusquam alios ad fletum provocet. & plus apud se retinere doloris quam aliis faciat. Dabis voci tuæ vocem virtutis, si quod suades prius ipse tibi persuasisse cognoscaris. Bernard.

Simonides apud Aristid. Epiced.

Haymo

as he wrote ſyllables, he could hardly write for wetting the paper with teares which he wrote on. O that we who are Gods Miniſters could be ſo affected! The Lord lay it not to our charge that we are not: but O that our heads were water, and our eyes were a fountain of teares, that we might weep day and night for theſe things. Ye thinke your ſoules are ſafe, alas, we know they are deſperate. We know that *your drunkennesse will* damne you; and your *ſwearing, and lying, and* company keeping will undoe you. We know *your pride and your hardnesse of heart* are ſymptomes and infallible marks of ſuch as are yet no better than reprobates. Ye hope your crying Gods mercies will help you, we know they cannot. Ye hope that Gods mercies will relieve you, we know they will not, unleſſe ye be new Creatures. Ye truſt God wil not be ſo ſtrict as we ſay, we know he wil. Ye imagine ye are not led by the Devill, though ye ſin thus and thus, we know ye be, and the Devil, the God of this world, rules in your minds, and your conſciences. Neither are ye able, unleſſe ye be *Atheiſts* and *Devils* incarnate, to deny God to be God, and his Scripture to be Scripture, ye are not able to deny it. O that we could ſigh, and *ſob, and groan in our pulpits*, O that we could even wet our cuſhions with tears, and yearn over your ſouls as we preach; I beſeech you conſider, will ye never beleeve, nor be affected till ye feele it? *Lord, when thy hand is lifted up, they will not ſee, but they ſhall ſee and be aſhamed, and the fire ſhall devour them*, Iſa. 26. 11. I proteſt unto you, I could finde in my heart to fall down on my knees to every one of you all, were it profitable, to beſeech you to conſider this, now Gods Hand is lifted up, and he calls to you, and ye will not heare, he ſhewes you your ſinnes, and ye will not ſee, you ſhall ſee ſayes he, and be aſhamed, and the fire of Hell ſhall devour you. Take heed ye ſee not too late. O that thou hadſt known *at leaſt in this thy day*, before they be hid from thine eyes. God will hide his grace from thine eyes, and his ſpirit from thy heart, if nothing can move thee. I pray God affect our hearts with theſe things, that wee who are your *Miniſters, may be more touched our ſelves.*

This is the ſecond meanes whereby we might move you, if we were affected our ſelves.

Thirdly, *By being godly our ſelves.* As we muſt be affected our ſelves, ſo if ever we meane to ſtirre up affections in the heart, we muſt be godly our ſelves. *Ariſtotle* requires this in an *Orator*, that hee be a *good man*, κυριωτάτην ἔχει πίστιν τὸ ἦθος, the good manners and the *life of the ſpeaker* have the greateſt power to perſwade the affections. Hence is that uſuall ſaying of the vulgar, He that preaches well, and lives ill, pulls that downe with one hand which he built with the other. Nay commonly a man loathes a *good ſaying out of a foule mouth. Let a drunken Miniſter* exhort to ſobriety, for the moſt part the people do loath it. Let an adulterous, or covetous Miniſter exhort to be godly and religious, for the moſt part they abhor it. Let a looſe Miniſter preach of *ſtrictneſſe of* life and converſation, and zeale and puritie, *Solomon* ſayes it is like a lame mans leggs, when one is ſhorter than the other, *Prov.* 26. 7. that is an ill ſight: A wicked Miniſter can never ſtir up the affections of the people aright. *Gregory Nazianzen* would have a Miniſter, ἢ μὴ διδάσκειν ἢ διδάσκειν τῷ ἔργῳ; Either *not preach at all*, or preach by a *good and godly life.* Otherwiſe the people will have little affection to hear him: nay, which is lamentable, it is uſuall in the world, not onely to ſet their affections againſt a wicked Miniſters preaching, but alſo to loath the verie Ordinance it ſelfe: when *Eli* his ſons were wicked, and ſons of *Belial*, the Text ſayes, *the people loathed Gods offerings. The ſinne of the young men was verie great before the Lord, for men abhorred the offering of the Lord*, 1 *Sam.* 2. 17. At the beſt, the people, though never ſo greedy otherwiſe for to heare, yet if the Miniſter doe not as he ſayes, they have ſmall affection to heare him.

A Miniſter may ſtir up the affections of others by being godly himſelfe: L. 1. Rhet. c. 2.

Quis tulerit Gracchos &c. Juvenal.

L. 1. Sent. Spiritual. terraſſ. 4.

Our Saviour Chriſt knew this well enough by his Diſciples, who were willing to hear him, whenſoever he preached, but he knew they had little affection to heare a Sermon of the Phariſees, who ſaid and did not. And therefore he was faine to command them not to be offended at that, but to heare them. It was not then in vaine, that the Apoſtle exhorts *Titus* to look to his owne life. *In all things ſhew thy ſelfe a pattern*, ſayes he, a patterne of good works. For if the Miniſter that preaches be not a good patterne to *his people*, his Sermons will not be ſo able to ſtir up affections in their hearts. *Paſce verbo, paſce exemplo*, ſayes *Gregory*: we muſt feed them by doctrine, and feed by our example: this is the way to ſtir up affections in our hearers. It is true, the people ought to be ſtirred up by the Word, in whoſe mouth ſoever it be, and it is their fault that they be not, but yet it will never be ſo: the Miniſters contrary life in any particular, as it is curſed of God, ſo likewiſe it is a ſcandalous thing unto others, and an infinite occaſion of offence, and takes off the edge of the Word. Yea commonly it does more hurt, then all the preaching can doe good. For thus men will argue, if it be neceſſary *to live as he ſayes*, then why does not he live ſo himſelfe? He hath more learning than I, and the like: nay, they call the Word into queſtion, and hoodwink their ſoules with preſumptuous pretences. Thus millions of ſouls are gone to Hell with their Miniſter for company: *Malus Miniſter eſt niſus Diabolus*. It is a true ſaying of a Father, An evill Miniſter is the Devils Gol-Hawke or Spar-Hawke. He goes a *birding for Hell*. But why ſpeake I of theſe things among you whom it concerneth not? Yea, it concernes you much every way; For as it is a curſe to a Pariſh that a Miniſter is wicked, ſo is the Pariſh tied as ever they love their own ſoules, to pray unto God that he would ſanctifie their Miniſter more and more, that the word may run and be glorified, for the life of the Miniſter hath a great hand in moving the affections. The holyeſt Miniſters move moſt.

Tit. 2.7.

Gregory

A Miniſter may ſtir up affections by his voyce.

Fourthly, *by the due carriage of their voyces*, when the Miniſter is affected himſelfe: I do not ſay it is alwayes ſo, for ſome have not the ſame command of themſelves through accident all reaſons: but commonly when the Miniſter is affected himſelfe, the inward affections of his own breaſt diſpoſe the voyce into ſome gracious manner of expreſſing the ſame. As *Paul* that was full of griefe and ſorrow for the peoples ſins, hee for the moſt part preached with a weeping voyce, *Many walke*, ſayes he, *of whom I have told you often, and now again tell I you even weeping, they are enemies of the Croſſe of Chriſt. Whoſe end is deſtruction. &c. Phil.* 3. 18. 19. And truly if we conſider the iniquities of the times, and the ſins of moſt men, how lamentable their conditions be, no other affection better ſuits than this. *Loquere flebiliter*, ſayes *Bucoleerus* to a preacher, ſpeake mornfully, and ſorrowfully, the very voyce it ſelfe will ſomewhat *modifie the affections* of the people. Certainly it is an ordinance of God, and very moving, to ſpeake according to the point in hand. To ſpeak compaſſionately in points of pity. To ſpeake rejoycingly in points of comfort; to ſpeake moſt terrible in points of terror. As *Cato* adviſed that ſouldiers ſhould terrifie their enemies with terrible voyces. Neither is it amiſſe, that when the Miniſter threatens the judgements of God againſt rebellious ſinners, he ſhould compoſe his voice accordingly. I know not what *hidden occult influence* the voice hath into the affections ſaith St. *Auguſtine*, but a great influence it hath. When a Miniſter goes dreamingly on, the people ſit careleſly, and regard it not, and let him ſay never ſo good matter, they heed it not; let him threaten, or comfort, or command, or reproove, they reſpect all alike, for they ſee no difference in the Miniſter; I know the people ſhould not doe thus, but ſuch is the corruption of men, thus they will doe; now God hath given many of his meſſengers more wakening voices as petty

inſtruments

inſtruments to provoke mens affections ſomwhat the more. And truly we are bound to make conſcience thereof, that our very voyce may be a comment upon our matter: 'twas a pretty ſtory of *Demoſthenes*; when one told him that he was beaten and miſuſed exceedingly by ſuch a companion. It ſeems he told it to by rote as we ſay, ſhewing no affection at all in his telling. Why ſayes *Demoſthenes*; hath he beaten thee? I do not beleive he hath beaten thee. No? ſayes the man. He was much troubled to hear him deny it, and ſo he ſpake angerly and in a chafe, I am ſure he beat me, thus he did, and thus he did, & do you not call this beating? now I believe ſaies *Demoſthenes*; I believe now he hath beating thee indeed, now I hear the voyce of a *man that was beaten*. So if we ſhould dreamingly utter our voice, and reprove our hearers, they ſcarce beleeve they are reproved, becauſe they do not hear the voyce of a reprover. Let us deliver *uſes of terror* to them, they hardly beleeve any terror in it, becauſe they doe not hear the voyce of terror. But when the Miniſter is affected aright, and his affections direct the carriage of the voyce along, the voice it ſelfe does more ſignificantly expreſſe the matter: and this no queſtion is very moving.

Plutarch in Demoſthene

But then let me tell you, if this be it ye look for, and if ye can be carping at a Miniſter for the want of this, what the Lord accompts of you. He ſets it as a brand upon the wicked *Iewes* that they were affected with the Prophet *Ezekiels pleaſant voyce*, when they were affected with little elſe, *Ezek.* 33. 32. even a rare and a worthy *Moſes* may be defective in this caſe, and wo is the people that findeth fault. But how ever be the voyce of a godly Miniſter never ſo meane, yet there will be ever ſome hidden grace in it, whereby more or leſſe, it appears unto the conſciences of them that have eares to hear. This is the fourth thing whereby a Miniſter may ſtir up affections by the due cariage of his voyce.

Fifthly, I might adde *by a decent action*. For my part, I have little reaſon to name it, but verily it is a bleſſing of Chriſt to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* ſaies ſome were eſteemed *viri diſerti*, eloquent, and moving men, but for want of action they could not put their gifts in practiſe, *habiti ſunt infantes*, they were eſteemed infants in this profeſſion, ſayes he. Action we ſee it much employed in the Preaching of the Prophets and the holy men of God. *Ezechiel* was commanded to *ſtamp with the feet*. *Iſaiah* commanded to *goe naked*. *Ieremiah* commanded to *put a yoke on his necke*. *Iohn Baptiſt* was *totus vox*. He was all-voyce; *The voyce of a cryer in the wilderneſſe*, *Matth.* 3. 3. his eyes ſpake, and his face ſpake, his hands ſpake, and his body ſpake, yea, his life, and dyet, and all ſpake, he was all-voyce The Prophets ſtretched forth their hands to the people in fulneſs of affection. *I have ſpread forth my hands all the day unto a rebellious people*, *Iſa.* 65. 2. *S. Paul ſet his eyes upon Elymas* the ſorcerer. *Act.* 13. 9 O full of all ſubtilty, and all miſchief; thou child of the Divell, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord? the Lords hand is upon thee, and thou ſhalt be blind, &c. Its counted a grand ſinne in old *Eli*, that he did not *frowne on* his ſonnes, 1. *Sam.* 3. 13. why does the Text expreſſe *Elies* not ſeverely threatning his ſonnes, by this action of frowning? but onely becauſe they that doe ſeverely threaten, do uſe to frowne. Thus ye ſee how that Gods Miniſters have uſed action to move affections.

By a decent action

The VIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

MUst our affections be set upon God? then this reproves them, *who set their affections on the Earth*. The matter is reduceable to foure heads.

It is a great sin to set our affections on the Earth

The first, is the multiplicity of the affections, they are very many in number.

Arguments to convince this truth are foure

The second is, the ἐπιπλοκὴ or the checkerwise order of the affections. As they are many, so they are complicated and platted one within another, that look what they are set on, they knit the heart to it.

The 3. is, the degree the affections are in, in regard of other acts of the soul.

The fourth is, the extremity of the affections, which is zeale. From all these foure heads I will shew you the wofull aggravation of this sinne, not to set our affections on God.

First, from the multitude and multiplicity of the affections: a man cannot set his affections upon earth, but he must set them all upon earth: the affectious they all go together and are many. Not onely *foure*, as *Boethius* does count them; nor onely *five* as *Galen* does reckon them; nor only *eleven*, as *Aristotle* does number them; nor only *twenty*, as *Cardan* does summe them; but they are like a swarme of Bees, as *Lælius Peregrinus* does compare them for multitude. *Plato* sayes they are innumerable, without question they are many. Now what a woeful aggravation is this of this sinne, to set thine affections on the earth! Thou settest all thine affections thereon, if thou settest one, thou settest all; for they all go together. Like the Angels that sinned, they all fell together. So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both look one way; like the two eares, one doth not heare one sound, and another an other. If thou lovest those things that are carnall, it is certaine thy desires are all carnall, thy joyes, and delights, and thy hopes, are all carnall, thy feares, and thy griefes, and thy sorrowes are all carnall; if one of them be set on the things here on earth, all are: were there but one affection that way, it were the lesse; but if thine affections be set upon these things, not one, nor two, nor tenne, but numberlesse multitudes, whole swarmes of affections are all earthly. *Thou art altogether brutish and foolish, Jer.* 10. 8. That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Ps.* 14. 3. That is thine affections are altogether stinking & noisom affections. I proved before, that when the affections are carnal, they all like so many devils do bewitch thee. O foolish *Galathians*, who hath bewitched you? It is grievous enough to be plagued with one devil. He must needs run whom the *Devil drives*: one devil wil drive thee fast enough to hel. One affection if it were single, will hurry thee fast enough unto hell: what then are the whole legeon of affections?

If a man sets his affections on the earth, he sets all his affections on it.

Gal. 3. 1.

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they like the legeon of Devils that entred into the swine, the Herd ran violently downe a steep place into the sea, *Luke* 8. 33. They ran with all violence to be drowned, when a *legeon of devils* did drive them. So thou must needs run with all violence downe into the lake, when a *legeon of affections*, like a legion of devils does hurry thee. *Sua cuique Deus fit dira cupido*, sayes the Poet. The very heathen man saw this, that every mans evill affection was his devill; and therefore the whole legeon of affections are a legion of devils. Doe ye not see how ye are tost up and down all the day long, *tanquam pila Diaboli*, as the Devils Tenis-bals, as *Odo* speaks: from worldly delights unto wordly desires, from desires unto fears, from fears unto melancholies, from melancholies to angers and vexations; from them again unto carnall comforts; these are all like a legeon of devils that hurry thee up and downe till thou art hurried to hell, &c. If thine affections be carnall, they are a legeon of devils to drive thee. It is a *merry devill* that makes thee so greedy of pleasure and of mirth; a *surley devill*, that makes thee so cholerick and touchy; a *giddy devill*, that makes thee so fearfull and timorous; an *unclean devil*, that makes thee so desirous of drinking, and company-keeping. Anger and wrath is a devil; *Let not the Sunne goe down upon thy wrath, neither give place to the devil. Ephes.* 4. 26. 27. That is, do not give way to thy wrath. When thou givest way to thy earthly desires, thou givest way to the Devil. When thou givest waie to thine earthlie delights and thy sorrow, and thy melancholy, thou givest way to the devil. Look how many earthlie affections thou hast that thou givest the way to, so many devil are in thee. Doest thou think thou art a childe of God, when thy conscience tels thee, that such and such earthly affections have way in thy heart? alas, thou hast a devill. Be sober, for your adversary the devill, 1 *Pet.* 5. 8. Mark, every giddy affection is a devill, our adversary the Devill comes with it. Yea so many earthly affections, so many devils: and wilt thou set thy affections upon things that are earthy? if thou doest, thou hast a legeon of devils within. This is the first head, the multitude and the multiplicity of the affections, the affections are many.

The second head is taken from the ἐπιπλοκὴ *or the checker-wise order of the affections*: as the affections are many, so look where they are set, there they are platted, and woven, and hampered together. God that first created man upright and good, he gave him affections so to twist and hamper his heart upon good, that it might be the harder to loosen it. He gave him the affection of *love* to imbrace good. If the good were wanting, he gave him the affection of *desire*, to hunger after it. If the good were possible to get, he gave him the affection of *hope* to expect it: if the good were once gotten; he gave him the affection of *joy* to delight in it. If there were any danger to lose it, he gave him the affection of *fear*, to be afraid of it. If the good were once lost indeed, he gave him the affection of *grief*, and of sorrow to lament it. If he should meet with any thing that would hinder him in the prosecution of good, he gave him the affection of *hatred* to oppose it, &c. Thus God embroidered the affections and wove them together, that still mans heart might be knit by the affections to good and to God. And wilt thou now set thine affections on the things of this life? thou little thinkest how thou twistest and hamperest thy soul about these things, thine affections will make thee live and dye a carnall wretch. Had not *Erasistratus* cured *Antiochus* of his carnall affection, it had cost him his life, for he was sick of it unto death. *Galen* sayes, he met with many sick patients, if he had not cured their affections, he had never recovered them. The affections *hamper the soule unto death*. So if thou set thine affections on the things here on earth; they will so hamper thy heart, that unlesse thine affections be cured, thy soule is desperately uncureable; they entangle thy soule, thou canst not get free.

2. *Affections hamper and intangle the soul.*

He was in love with his Noverca.

L. de ludo parvæ sphæra.

And

And therefor S. *Peter* calls falling into earthly affections, he calls it, intangling *If after they have eſcaped the pollutions of the fleſh they are again intangled*, 2 *Pet.* 2. 20. That is, if after they have once gotten out they fall in again becauſe they cannot fall in againbut their luſts and affections will intangle them again. Be not *intangled again with the yoke of bondage*, *Gal.* 5. 1. *Paul* knew if the *Galathians* were addicted to the ceremonies of the Law, they would affect them more, then the Commandements of Chriſt. And therefore hee gives them adviſe no further to uſe them, becauſe their hearts would be intangled if they did: no man that warreth, *intangleth himſelfe with the affairs of this life* 2 *Tim.* 2. 4. A ſouldier had not need to have a new married wife or a new-borne childe, or a new-purchaſed ground, a new-planted vineyard, a new ſuit at law in the Chancery: alas, then his affections would be a gadding, when he ſhould be fighting, O my wife at home, and O my childe at home, and I would I might taſte of my vineyard at home, and O that I could follow my cauſe in the Court; this were to intangle him in warre, he could not fight valiantly. Thus the affections doe intangle a man. So if thine affections be earthy, they will intangle thee, thou canſt not be free for the ſeeking of heaven, or of Chriſt; thine affections are ſo complicated and hampred, thou canſt be in no place, in no eſtate nor condition, but ſome affections or other will intangle thee. Thou loveſt thy land and thy living, and thy things in the world; O how are thine affections intangled, what caſe ſoever thou art in? thine affections lye checker-wiſe and will have thee. If thou beeſt rich, the affections *of pleaſure, or delight*, or ſecurity, there they will have thee. If thou beeſt poore, the affections of *deſire* and diſcontent; this thou deſireſt and that that thou wouldeſt faine have; there thy wiſhings, and wouldings, and carkins will have thee. If thou beeſt croſſed, or troubled, or afflicted, the affections of *griefe, and of ſorrow*, and of melancholy, theſe there wil have thee. If thou beeſt injured, abuſed or provoked, which fals out very often, the affections of *anger and revenge*, theſe then will have thee. If thou beeſt in danger of ſickneſs or diſtreſſe, or loſſe of this or that, the affections of *fear* and the like, they lie in ambuſh to catch thee. If thou comeſt to the Word, and there thou art told thou art a damned man as long as thou liveſt as thou doeſt, the affections of vaine hopings and truſtings, they lie in ſcout for to take thee: thus thou art entangled, when thine affections are earthy, in what caſe ſoever thou art in, they intangle thee. Sometimes thou art merry and jocant for a pang, anon thou art melancholy and ſad for a fit. Sometimes thou art angry with a ſervant, or a childe, or a wife, or a neighbour, anon thou art pleaſed. Sometime a danger comes and fears thee, anon it is gone, and thou art ſecure. Sometimes one affection, ſometimes another. Sometimes a hating and ſometimes loving; ſometimes deſiring, and ſometimes hoping. Thus thou liveſt, and thus thou dieſt, and periſheſt for ever through intanglements.

The third head is taken from *the degree the affections are in, in regard of other acts of the ſoule*. And here is a ſubdiviſion of heads.

The firſt is, the affections provoke thoughts; and therefore if the affections be earthy, the thoughts are all earthy.

Secondly, The affections increaſe luſts and therefore if the affections be carnall, the luſts are all carnall.

3. *The affections are in a high degree in regard of the acts of the ſoule*

Thirdly, the affections infer purpoſes and reſolutions, and therefore if the affections be to the things of this life, the purpoſes and reſolutions of the heart are ſo too.

Fourthly, the affections inferr deviſings and contrivings, and therefore if the affections be vain, ſo are the devices. From all which thou mayeſt ſee the infinite miſerie thou art in, if thine affections be ſet here below. Firſt, becauſe if thine affections be ſet here below, ſo

are

are thy thoughts. When *Saul* had a treacherous affection unto *David*, he made as thought he did affect him so well, as to make him his son in law; it was a treacherous affection: but the text sayes, so were his thoughts. *Saul* thought to make *David* fall by the hand of the *Philistines*, 1 *Sam.* 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections *are the feet of the soul*, as I told you; now when these feet run to evil, so do the thoughts. Their feet run to evil, their thoughts are thoughts *of iniquity*, *Isa.* 59. 7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the thoughts: if thou doest habitually set thy thoughts upon the things in this world, to be thinking of thy sports and thy pleasures, thine apparel, and thy fashions, thy meat and thy drink, thy meanes and thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou wert borne; thou hast yet no part nor interest in Christ, thou art yet no better then a damned wretch, heire apparent of hell and everlasting destruction. Thus it is with thee, if thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

First, because *if thine affections be earthy, so are thy thoughts*: the affections provoke thee to be thinking of such things as thou hast most minde to. *Haman* did mightily affect honour, and therefore his thoughts ran upon his honour, and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were a gog. *Haman* thought in his heart, whom would the *King honour but me*, *Esther* 6. 6. When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorne, sayes the Text, *Esther* 3. 6. *David* speaking of his enemies that were ill affected against him, he says that their thoughts were against him, all their thoughts *are against me for evil*, *Psal.* 56. 5. So that if thine affections be carnal, thy thoughts are carnal, and thou canst not think seriously of the good of thy soul. Come and let me think seriously, how do I think to be saved? may not a reprobate pray as well as I pray? Hear the VVord as well as I hear it? believe as well as I believe? Did not wicked *Esau* that sought a place for repentance, carefully with teares, repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a house full of silver and gold go beyond the Commandement of God. Alas, alas, your carnal affections will not suffer you to think seriously of your soules. Hast thou ever thought seriously, whether thou beest a new creature or no? whether Christ be in thee yea or no? what if I should dye now? have I evidences for heaven yea or no? The Scripture sayes thus and thus, so and so they must live that look to be saved: do I live so? God sayes such and such shall be damned, namely all that live in any known sin; God cannot lye; is there never a sin I know I live in? poor woful soul, thy carnal affections have not suffered thee to think seriously of these things since thou wert borne. May be now and then thou hast some loose thoughts of some such matters, stragling thoughts, glancing, running thoughts of thy soul, and of heaven, and of death, but thou never doest seriously think of them. No, thine earthly affections do provok thy thoughts otherwise, the affections have such influence into the thoughts, that *Macarius* cals them affections. Is not this then a pitiful condition to set our affections here below? to be drawn away from *thinking seriously* of our souls; they drive thee to hell, and will not permit thee to think seriously whither thou goest, till thou art there. O grievous condition! will a Prisoner that is condemned to be hanged to morrow, be thinking how he may get him new cloathes, and a new suit? will he be thinking how he may purchase? how he may have a good supper? If he be thinking on such things when he shall be han-

1. *As the affections are, so are thy thoughts.*

ὁ ἀγαθοὶ λογισμοὶ ἐοίκασι λίθοις τιμίοις καὶ μαργαρίταις. *Macar. hom.* 16.

τὰ πάθη τῶν διαλογισμῶν. *Macar. hom.* 16. *Thinking is* ὁ ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διαλογισμός. *Pla. Sophist.*

hanged to morrow for all that he knows; he is ſure he is condemned, and the gallowes is built, and the halter is provided, and if he get not a pardon, it is certaine he ſhall be executed, and he knowes not yet whether ever he ſhall get it: may be he may, if he ſeeke hard; if he now be thinking of pleaſures and profits, and the like, when his life lies at the ſtake, you'le ſay he is wofully affected with theſe things, and wilt thou be ſo affected with the things of this life, when thou mayeſt be in Hell to morrow? thou art ſure the ſentence of damnation is upon thee yet, and thou ſhalt ſurely be damned being as thou art; wilt thou, I ſay, be thinking of eating, and drinking, and playing, and buying, and ſelling, and trading, and ſuch like? alas, thou art yet but a damned man? Take no thought, ſayes Chriſt, *what ye ſhall eat, and what ye ſhall drink, but ſeek ye firſt the Kingdom of God.* Matth. 6. 33. Let not the condemned priſoner take thought for a ſupper, but take thought how he may ſave his necke from the rope. This is the firſt: if thine affections be carnal, ſo are thy thoughts.

2. *If thy affections be carnal, ſo are thy luſts.*

Secondly, becauſe *if thine affections be carnal, ſo are thy luſts.* Its true, a godly man hath carnal luſtings, for he is partly fleſh: but then he hath good *luſtings too*, for he is partly ſpirit: the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe two are contrary the one to the other, ſo that he cannot do ſo well as he would. *Gal.* 5. 17. he hath ſinful luſtings, but he hath ſpiritual luſtings to crucifie them: but if thine affections be earthy, thy luſts be all earthy, nay thy luſts they are ripened, and ſtrengthened. The carnal luſts properly and eſpecially are the *firſt offers of the heart unto carnal affections.* So that when they are come to be carnal affections, they are ripened. And therefore the Apoſtle does uſually call the carnal affections by the name of luſts. The *Gentiles* walked in luſts, exceſſe of wine, revelings, &c. 1 *Pet.* 4. 3. that is, they walked in their carnal affections; becauſe *the luſts* are then ſtrengthened when they come *to be affections.* Now beloved conſider what a hideous condition it is, to ſet our affections on the Earth, it ſtrengthens our luſts. We give a knife to a *cut-throat to ſtab us*, cheriſh a company *of vipers* in our boſome to *poyſon* us. We encourage fierce enemies to battel againſt our ſouls. So *S. Peter* can tell us. *Dearely beloved, I beſeech you as ſtrangers and pilgrims abſtaine from fleſhly luſts which war againſt the ſoule.* 1 *Pet.* 2. 11. they war againſt the ſoul, they are the Divels Infantry, yea Cavalry too, they are his Souldiers to murder the ſoule with ſpiritual death and eternal damnation. If ever thou loveſt thine own ſoul, thou wouldeſt kill ſin in the cradle, ſupplant it and take it *by the heele*, as *Jacob* did *Eſau* in the wombe, thou wilt never overcome it elſe. *Deny it the firſt entrance*, as the Angel ſhut the door upon the *Sodomites*, caſt out the bondwoman with her brat too, as *Sarah* did *Hagar*, and her little one, as *Gregory* ſpeakes. Thou wilt never be able to ſubdue it otherwiſe. Thou wouldſt crucifie thy luſts, and marke the firſt riſings thereof, thus thou wouldſt do, if thou hadſt a care of thy ſoul. But wilt thou let thy luſts grow, and get armour to kill thee? wilt thou let them gather ſtrength and ripeneſſe to damne thee? there's not a luſt of them, but it comes like an armed man to fight againſt thy ſoul; now if thou ſet thine affections too on the things of this life, thou doeſt ſtrengthen it, and weapon it yet more. What a wretched miſery is this! thy luſts war againſt thy ſoul to undoe it, and yet thou doeſt ſtrengthen them, yea thou doeſt increaſe them, helpeſt their forces. O fooles, when will ye underſtand? do we not ſee how we are overpowred by our luſts? do they not every day conquer us in the open field? There's not a prayer we make, but deadneſſe of heart gets the day like a Conquerour. Not a duty we performe, but lukewarmeneſſe proves victor. Nay our luſts do not onely overcome us, but they lead us in triumph. Some of our luſts carry us up and down from *gaming* to *fretting*, from fretting to *revenging*, from revenging to *ſwearing*,

They are like fibræ, as Chryſoſtome compares them, like the ſtrings at the roots of the Tree. Apud Damaſcen. 2 *parall. c.* 27.

Gregory.

ſwearing, from ſwearing to *lying*. From one ſin to another, as they liſt. And our luſts are ſo ſtrong, that war againſt our ſouls, that we are not aſhamed to lay down our bucklers, and ſay, we cannot reſiſt. I was angry, alas, it is my nature, and I cannot maſter it. I rap out an oath now and then, alas, I was provoked, and I cannot helpe it. I muſt ſay and do as ſuch an one would have me, he's my friend, I cannot deny him. Thus our luſts have given us mortal wounds, and have murdered our ſoules, and all this is becauſe our affections are earthly, for they increaſe all our luſts, and make them more able to vanquiſh us.

Thirdly, *if thine affections be carnal, ſo be thy purpoſes.* Men purpoſe according as they affect. He that affects ſuch a good bargaine, will purpoſe to make it; he that affects pleaſure, will purpoſe to take it; he that affects any thing, will purpoſe to have it. Firſt men conceive a thing to be good, then they affect it, and then they ſpend thoughts of it, and then they purpoſe to have it if they can. *Barnabas* exhorted them all *that with purpoſe of heart they would cleave unto the Lord*, *Acts* 11. 23. He joynes theſe two together; their purpoſe and their affection to God: becauſe they could never cleave unto the Lord, but it muſt needs be with the purpoſes of the heart. Well now; conſider what enemies we are unto God, what enemies too to our own ſoules, that ſet our affections here below; we can never have reall purpoſes to amend or turne unto God. We may purpoſe and purpoſe a thouſand times over, but ſtill we are broken off from our purpoſes, they all come to nothing, as long as we affect the things of this life. Can the *fire* have a *purpoſe to freeze*? can the ſtinking dunghil have a *purpoſe* to ſmell well? can a Swine have a *purpoſe* not to wallow in the mire? No. How can this be, when they are affected with contrary qualities? there is no counſel in ſuch purpoſes as theſe. Without counſel *purpoſes* are diſappointed, *Prov.* 15. 22. If thou doeſt purpoſe to do this or that, and not conſult whether thou be able to do it yea or no, no wonder though thou beeſt diſappointed of thy purpoſe. Thou art carnal, and haſt a purpoſe to be ſpiritual, thou art full of earthy deſires, and haſt a purpoſe to hunger after Chriſt; Thou art a company keeper, a worldly and a proud foole, thou haſt a purpoſe to be otherwiſe: alas, ſuch purpoſes as theſe will ſurely be diſappointed, becauſe they are purpoſes without counſel: thou ſhouldeſt firſt take counſel how to crucifie thine affections: if thus thou wouldeſt do, thy purpoſes would ſtand. What an egregious ſin is this then, to ſet thine affections on things that are carnal? thou art *vaine, and haſt no purpoſe* to be otherwiſe; thou ſecure, and haſt no purpoſe to ſhake off ſecurity: no purpoſe to give over thy carnal appetites, and thy cuſtomes, and the luſts that thy conſcience does know of: thy own conſcience can point thee out many luſts that thou liveſt in, and thou haſt no purpoſe to leave them; O how does this provoke the Lord Jeſus to wrath! Which of us does thus purpoſe in his heart? I abſolutely purpoſe henceforth to uſe all the meanes under heaven for the ſaving my ſoul. I have guld it to this day, now I purpoſe to do ſo no more; now I will every day examine my conſcience, every day keep company with the godly; I will never ſort with my old company more. I have uſed my body like an idol, now I purpoſe to mortifie it, &c. Alas, our affections will not let us. It is certaine, thou never haſt a good purpoſe to God for thy ſoul, as long as thine affections are earthy. All thy purpoſes are *inſtar palee*, ſayes a Divine, they laſt for an hour, or a day, or a health, like the chaffe which the windes drive away.

3. *If thine affections be carnal, ſo are thy purpoſes.*

Car. in Pro. 15. 22.

Fourthly, becauſe *if thine affections be carnal, ſo are thy devices and contrivings.* When a man ſets his affections on any thing, as he ſpends many thoughts thereupon, and purpoſes to have it if he can, ſo he deviſeth with himſelfe whereby to attaine it, *Davids* enemies whoſe affections were ſet againſt him, they deviſed how they might croſſe him. *All that hate me, a-*

4. *If thy affections be carnal, ſo are thy devices.*

gainſt me do they deviſe my hurt, *Pſal.* 41. 7. What a company of devices hath the glutton to ſatisfie his palate? the revengeful perſon to ſatisfie his wrath? the covetous perſon to ſcrape himſelfe maintenance? its endleſſe to recount what innumerable devices men have to compaſſe what their heart does affect. *Phalaris* deviſeth new torments; *Nero* deviſeth new cruelties; *Sardanapalus* propounds a reward by a Cryer to him that could deviſe out new pleaſure; the wicked Lawyer and troubleſome Pariſhioner deviſeth new *quillets and put-caſes* to fetch over his poor neighbour, the proud Minion deviſeth new *paintings of the face*, new waſhings of the body, new curlings of the haire, new deckings of their neck, new fangled attires, and the like; the covetous deceiver deviſeth new couſenages, new cony-catchings, polings, rackings, gullings, &c. the Uſurer new uſuries, new covenants and reaches. It were long to rehearſe what deviſes are in men to fulfill their unruly affections. Theſe wretches are abhorred of the Lord. *Solomon* ſayes there be ſix, yea ſeven things, which the Lord hates and abhorres, *Prov.* 6. 16. And in the next verſe ſave one, he ſayes that a *heart that deviſes wicked imaginations* is one of them. The Lord numbers theſe men among the damned crew of the Heathen, *inventers of evil things*, *Rom.* 1. 30. Wo unto them that *deviſe iniquity*, ſayes the Prophet *Micha* 2. 1. Now ſee thy woſull condition; who ever thou art, whoſe affections are carnal, thy devices are all carnal, thou doeſt not deviſe how thou mayeſt beſt ſerve Almighty God, how thou mayeſt beſt overcome ſinne, how thou mayeſt beſt glorifie Chriſt. Which of us does ſet his head a work every day, how he may beſt pray, and beſt repent, and beſt heare, and beſt do every good duty? alas there is little ſuch deviſing among us, becauſe our affections ſtand not this way. If our affections were ſet upon God, we would be ſtudying and contriving how to purge all our families, how to propagate the glory of God in the Pariſh, how to exhort, and reprove, and provoke one another to godlineſſe. A liberal man *deviſeth liberall things*, *Iſa.* 32. 8. he deviſes how he may relieve Gods poor Saints; how he may ſet the poor on worke, how he may help forward the Goſpel with his purſe, if he can finde how: an humble man deviſeth humble things, a peaceable man deviſeth peaceable things, a holy man deviſeth holy things: if our affections were ſet right, we would all lay our heads together how the Pariſh may beſt be reformed, how our ſcandalous houſes may beſt be removed, how the Word that we heare from Sabbath to Sabbath, may beſt be put in practice among us: thus it would be, if our affections were ſet upon God. But becauſe our affections are not ſet ſo, hence it comes to paſſe our devices are carnal.

Sueton. c. 27.

Qui præter uſitata mala, alia excogitant. Baſil. Theodoret, & alii in locum.

The

The IX. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THere remaines the fourth head, which is the extremity of the affections, and that is zeale. *Zeale is due onely to God, and the things of his worship*; and therefore hence we may see, how infinitely they sin, that set their affections on things here on earth, because they rob God of his due; zeale, which is the extremity of the affections, is due only to God and the things of his worship. *Phineas was zealous for his God, Num.* 25. 13. he gave the zeal of his affections to no other but God. Now, what is zeal?

The extremity of the affections is zeal, and it is due only to God.

Zeale is a high strain of all the affections, whereby the heart puts forth all its affections with might upon that which it absolutely affects; five things therefore there are, which concurre to the making up of zeale.

Zelus *quid.* 5. *Things in zeal.*

First, *a high measure of the affections*. Every measure of the affections is not zeal, a man may affect a thing coldly and luke-warmely, that is not zeal. As a covetous man may have luke-warme good affections to the word. But this is not zeal. I say, zeale is a high measure of the affections. Zeal is a metaphorical word in the Original, it's taken from the *seething of water over the fire*. Every measure of heat in the water is not seething. No; seething hot is a high measure of heating. The Apostle confesses how the false Apostles affected the *Galatians*. They *zealously affect you*, sayes he, *Galat.* 4. 17. he confesses they did affect the *Galatians*, and he confesses they did highly affect them, in a very high measure, if it had been as well, as it was high: they zealously affect you, that is, they highly affect you. *Clavasius* a *Casuist* for the Pope, having run through all the Alphabet of questions, in the end of his Book concludeth with zeal. Zeal, sayes he, is a high measure of heat of affection, such an one sayes he, as I have shewn unto Christ in writing this Book. It's a most devillish saying, for his Book is little else then a hellish rhapsody of blasphemies to Christ, and magnifyings of his holy father the Pope. But therein he sayes right. That zeal is a high measure of affection.

1. *A high measure of affections.*

Clavasius *his fervor Divinæ charitatis.*

Secondly, as zeal is a high measure of the affections, so it is *of all the affections*. I do not say any one of the affections alone, or of sundry together. But it is a high measure of all the affections. *Bonaventura* and other of the Schoole make it only of *love*; *Ludovicus Vives* makes it to be compounded of two affections, *indignation and pitty*. Others to be mixed of *anger* and *love*: this is not not so; for zeal is a high strain of all the affections. And therefore the Apostle sets it as a generall height of the affections in generall. It's good to *be zealously affected in a good thing*, *Gal.* 4. 18. he does not onely say, it's good to be zealous in love, or zealously angry, but generally it's good to be zealously affected in a good thing. *Sorrow* for sinne is good, and therefore it's good to be zealously affected with it, *Desire of grace* is good, and therefore it's good to be zealously affected with it. So that then we may be said to be zealous for God; when our *love* to him is earnest,

2 *Zeale a high measure of all the affections.* *In prol. sen. dub.* 3.

neſt, our *deſire* of him is earneſt, our joy in him is earneſt, our *indignation* againſt what ever may diſhonour him or diſlike him, is earneſt: when we think nothing too good, nothing too dear, nothing too much to beſtow upon him. A man may love God in a *luke-warm meaſure*, hate ſin in a luke-warme meaſure, grieve for his corruptions, deſire faith and repentance, delight in good duties, pity the miſeries of others, fear to tranſgreſſe Gods Commandment, a man may have all theſe affections thus in a luke-warm meaſure: as this is diſpleaſing to God, ſo it is not zeale. Zeale is a high meaſure, the higheſt ſtraine of all the affections.

3. *With all the might of the ſoule.*

Thirdly, as zeale is the higheſt meaſure of all the affections, ſo it is *with all the might of the ſoule*. For when a man does zealouſly affect any thing, his affection is mighty upon it. Thou ſhalt love the Lord thy God with all thy *heart*, and with all thy *ſoul*, and with all thy *might*, *Deut.* 6. 5. that is, thou ſhalt love him zealouſly. *Nimrod* was a *mighty hunter*, *Gen.* 10. 9. that is, he was zealous at his hunting. Woe unto them that are *a mighty to drink* Wine, *Iſa* 5. 22. that is, that are greedy and zealous in the purſuit of their appetite in that kinde. *David* danced before the Lord *with all his might*, 2 *Sam.* 6. 14. that is, he did it zealouſly. Zeale is, when the heart raiſes up its affections with all its might on a thing. And therefore luke-warmneſſe is called negligence in the Scripture: Curſed is he that doth the work of the *Lord negligently*. As he that fights negligently, ſhewes not all his might in his fighting, ſo he that goes about any duty of Gods ſervice negligently, his heart does not ſhew all its might in it. It puts not forth all the might of its affections upon it. Lukewarmneſſe then is the negligence of the affection, and curſed is the man that does the work of the Lord negligently, ſayes the Text. But zeale is the might of the affection.

4. *The putting forth of all the affection.*

Fourthly, as zeale is with all the might, ſo it is the *putting forth of all the affections*. When the heart affects a thing, and puts forth all its affections upon it, reſerving no part of its affections for any thing elſe, this we call zeale. *Herod* affected the preaching of *Iohn*, but he did not affect it zealouſly, he did not put forth all his affection upon it, he reſerved a main part of his affection for his pleaſure. And therefore he was not zealous in hearing. Hence it is that the Scripture calls *luke-warmneſſe deceitfulneſſe*, as Divines do obſerve; Curſed is the deceiver, *Mal.* 1. 14. that is, curſed is the luke-warm perſon that offers God leſſe then he hath; offers ſomewhat, and reſerves back ſomewhat, that puts not forth all his affections upon God and his Service. Zeale is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zealouſly affected towards God. When the *Iewes* had crucified Chriſt, and perſecuted *Paul*, and forbidden him to preach; the Text ſayes, the wrath of God was come upon them *to the utmoſt*, 1 *Theſ.* 2. 16. That is, the zeale of Gods fury, and anger and vengeance was on them. He kept nothing back; he was *not angry a little*, nor wroth a little, but he put forth the affection of his wrath to the utmoſt upon them. So when the heart puts forth the utmoſt of its love upon God, and the utmoſt of its delights upon his Word, and the utmoſt of its fear on his name, and the utmoſt of it's affection on his Commandements, then it is zealous; But if he keeps back ought to beſtow it elſewhere, its a deceiver and a luke-warm heart.

5. *Upon a thing that the heart does abſolutely affect.*

Fifthly, as zeale is the putting forth of all the affection, ſo it is upon a thing which the *heart does abſolutely affect*. A man may affect a thing, when he does not affect it abſolutely. He affects ſuch or ſuch a thing, but he affects it not abſolutely. He affects it perhaps with a degree of affection, as farre as twelve pence will go, he places may be a groats worth of affection upon a quire of paper. If he be aſkt five pounds of ſilver for a quire of paper, he does not affect it at that rate, and therefore he does not affect it abſolutely. But if a man

a man have a true zeal of affection to a thing, he affecteth that thing with abſolute affection; *Let it coſt what it can, he affects it*; let it coſt him all charges, and all pains, and all difficulties, yea though it coſt him his life, he will have it, when he does abſolutely affect it. So that then is a man zealous for God and for grace, when his affections ſtand abſolutely that way. May be hee'l be glad ſo he may get it at an eaſie rate; but if he cannot, alas, he muſt have it, he concludes upon that, though it coſt him ſighes, groanes, every dayes ſtrivings, every dayes labour, praying, meditating, repenting, parting with all his luſts, although never ſo dear. O his ſoul does affect it on that manner, he muſt and he will have it, rather then life. This man is zealouſly affected towards grace, and towards God, becauſe he affects it abſolutely. Thus *Job* was zealous in affecting Gods Word, he eſteemed it *above his neceſſary food*, *Job* 23. 12. He does not ſay above his daily food, for ſo he might do and not be zealouſly affected therewith; but he affected Gods Word above his neceſſary food, above all food abſolutely, without which his life could not conſiſt; without which a man dies: ſuch food as this, comes neareſt of all outward things to be abſolutely affected. A man affects it above *lands*, and above *livings*; above his *ſilver*, and his *gold*, above all his *pleaſures* and *gamings*, a man will part with them all, rather then part with his neceſſary food. Yet *Job* affected Gods Word above it. And therefore he affected it zealouſly. This is the laſt thing in zeal. It is upon that which does abſolutely affect.

Albeit, now it may partly appear by the very definition of zeale, that it is due only to God; a man muſt not be zealous about any thing, nor zealouſly affected with any thing, but only with God and his worſhip. Nevertheleſſe we may yet further prove it.

Zeale is due only to God.

First, becaule *zeal is the religious part of the affections of the ſoule*. Now the religious part of them are due only to God.

1. *Becauſe it is the religious part of the affections.*

I profited in the *Iewes* Religion, being *zealous of the traditions of my Fathers*, ſayes *Paul*, *Gal.* 1. 14. he makes zeal the character of his Religion. Seeſt thou a man zealous then after profits, and moſt earneſt to get means and maintenance and the things of this life? that man makes gain his Religion. Seeſt thou a man zealous after any thing? that's his Religion. Zeal is the religious part of the affections, and therefore it's due only unto God.

2. *Becauſe zeale is the moſt of every affection.*

Secondly, as zeal is the religious part of our affections: So alſo it is the *moſt of every affection*, and therefore only due unto God. Zeal is the moſt of every act that a man does. That which the mind *minds moſt*, and *ſtudies moſt*, that it minds zealouſly; that which the memory *remembers moſt*, which the heart *wills moſt*, it wills zealouſly. That which a man feares moſt, and loves moſt, and *deſires moſt*, that it does zealouſly. Now if zeal be the moſt of every act of the ſoule, it muſt needs be *Idolatry* to place it any where elſe but in the ſervice of God. Doeſt thou meditate moſt, and think moſt of the World? thy thoughts are idolatrous. Doeſt thou talke moſt and conferre moſt of the things of the World? thy words are idolatrous. Doeſt thou carke moſt and care moſt? doeſt thou love moſt, and rejoyce moſt in any things of this life? thine affections are idolatrous. Doeſt thou ſorrow moſt for croſſes, and loſſes, and diſgraces, and the like, more then thou griev eſt for thy ſinnes? thy grief is idolatry. That's the hearts Idoll, which it doth affect moſt. How often is God in Scripture called the *moſt High*? the moſt High, *Acts* 7. 48. If he be the moſt high, then the moſt high of every act, and of every affection muſt be for him. The very Heathen call God, *Deus Optimus Maximus*, God the moſt good, and the moſt great: ſo likewiſe he is the moſt terrible, and the moſt holy, and the moſt juſt; and therefore the moſt of our affections muſt needs be due unto him. Zeale is the moſt of every one of the affections, and that onely is ſuitable

ſutable to God. The affections muſt be ſutable to the thing we affect; but nothing of all the affections is ſutable to God beſides zeal; for zeale is the moſt of every one of them.

3. *Zeale is the peculiar pitch of every affection.*

Thirdly, as zeal is the moſt of every affection: So it is *the peculiar pitch of every affection*. There cannot be two moſts. The ſuperlative degree cannot be two; *Doctiſſimus* properly is a term peculiar to one body. The moſt learned man in the World, is a peculiar word, peculiar to one. There may be ten learned, a thouſand learned, there may be many learned, but moſt learned is a peculiar title. So zeal being the moſt of the affections, it muſt needs be *peculiar to ſome one thing*, which cannot be any other but God. Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purchaſe to himſelf a peculiar people, *zealous of good works*, *Tit.* 2.14. Thoſe people that are zealous of good works, ye ſee they are people peculiar to Chriſt. They can be no other people but Chriſts people that are zealous of good works. No people under Heaven are truly zealous of good works, but only his people. This is peculiar to Chriſt, to have ſuch people: Becauſe zeale is peculiarly due unto him. Thou canſt not poſſibly be one of Gods people, if thou beeſt not zealous for God. *A zealous beleever*, and a *zealous repenter*, and a *zealous profeſſor*: Zealous in *praying*, and zealous in hearing the Word. Zealous people are peculiar people to Chriſt. Under-love, and under-joy, and under-hope, and under-fear, are not peculiarly due unto God. For I may love my health too, and I may delight in the bleſſings of this life, and I may fear a temporary evil, I may lend mine under-affections to ſome things elſe beſides God; but my zeal being the moſt of my affections, muſt be given to God, zeale is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beeſt not zealous for him. Thou art of thy father the Devill, thou art none of Gods, unleſſe thou be zealous to him. Zeal is his peculiar.

4. *Zeal is the moſt ſpending part of the affections.*

Fourthly, as zeal is the peculiar pitch of every affection: So it *is the moſt ſpending part of the affections*. A man muſt ſpend himſelf upon nothing but God; nothing elſe will quit charges. Now zeal is the ſpendingeſt ſtrain of every affection: It moſt ſpendeth the ſpirits, it moſt buſieth the body; you may gather what a ſpending thing zeal is, by the paſſage in the Pſalmiſt. *David* ſayes thus, *My zeale hath conſumed me, becauſe mine enemies have forgotten thy words*, *Pſal.* 119.139. *David* was ſo zealous for God, that he did even ſpend himſelf to ſee how his enemies diſhonoured his God. A childe of God is like a faithfull ſervant to his Maſter, he is willing to ſpend himſelf in his ſervice. So he is content to ſpend himſelf in his employments for God. *Paul* when God employed him for the ſoules of the *Corinthians*, he ſayes thus, I will *gladly ſpend and be ſpent for you*, why? what was the reaſon? I abundantly love you, ſayes he, 2 *Cor.* 12.15. that is, he was zealous in his love to their ſoules; God had employed him for the good of their ſoules, and he was ſo zealous in this employment, that he could even ſpend himſelf, and be ſpent for them. And indeed zeal it ſelf is a very ſpending thing. *Thou art the Devills Martyr*, that ſpendeſt thy ſelf upon the things of this life; thou art ſo wedded thereto, that thou ſpendeſt thy parts, and thy wits hereabouts, thou ſpendeſt thy thoughts and thy time hereupon, thou ſpendeſt thy ſpirits, and thy ſelf this way. The voluptuous man ſpends himſelf as much at his ſports, as a Miniſter ſpends himſelf in a Pulpit, as a godly man ſpends himſelfe in good duties. As for Gods Service, thy prayers are ſo cold and ſo negligent, thou ſpendeſt thy ſelfe not at all in them. Thy repentance is ſo overly, it ſpends thee never a jot to go thorow it: thou art ſo eager after thy pleaſures, they ſpend thee; ſo earneſt after the world, that ſpends thee, becauſe thou art zealous about ſuch things. But it is otherwiſe with thee in the Service of God. This is another ſtrong reaſon, why zeale is due properly to God, becauſe a

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man muſt ſpend himſelfe upon nothing ſo much as upon pleaſing of God, and doing his will, and ſeeking his glorie. It is true he may ſpend himſelfe in his calling. But the greateſt part of the ſpending lieth in this, that he may walke with God in his calling. He ſpendeth himſelfe in belabouring his heart to work in obedience, to follow his buſineſſes with faith, to goe about his earthly employments as before God, to glorifie God in all his wayes. A man may *ground himſelfe upon nothing ſo much as upon God*. Zeal to God makes him a kind of Martyr for Chriſt.

5. *Zeal is the impatient part of the affections.*

Fifthly, as zeal is the ſpending part of all the affections, ſo likewiſe zeal is the impatient part of all the affections. It is true, we may deſire a good report among men, but our affection muſt not be impatient; if we cannot have it without bating an inch of a good conſcience, our deſire muſt be patient without it. We may grieve for a loſſe or a trouble, but our affection muſt not be impatient: if we ſee Gods providence hath ſent it, our griefe muſt bee patient under it. Wee may affect theſe outward bleſſings of God, but our affections muſt bee patient of a privation, but our affections muſt be zealous to God; becauſe *zealous affections are impatient of the contrary*. We muſt ſo hate ſinne againſt God, as to be impatient to endure it: ſo feare to offend him, as to be impatient of any boldneſſe that way: So love the glorie of God, as to be impatient of any diſhonour to his Name: So zealous to reprove ſinne in a neighbour, as not to ſuffer ſin in him. *Thou ſhalt rebuke thy neighbour, and not ſuffer ſin on him*, Leviticus 19. 17. that is, thou ſhalt be zealous in rebuking. *An high looke and a proud heart I will not ſuffer*, Pſal. 101. 5. that is, I will be zealous againſt it. I have not ſuffered my mouth to ſin, Job. 13. 30. that is I have been zealous in the ruling of my tongue. Zeal is the impatient part of all the affections, look what thine affections do zealouſly affect, they will not ſuffer the contrary. And therefore the zeale of thine affections muſt be unto God. Indeed if thine affections be lukewarme to God, thou mayeſt *wiſh* that God might be glorified; but if he be not, thou canſt *endure it*: Thou mayeſt pray to God for grace to heal thee of thy deadneſſe; though he do not, thou canſt bear it. But if thine affections were ſo far hereto, as to be zealous they would be impatient, thou couldſt never endure it. Zeal is the impatient degree of the affections, whereby when the ſoule does affect a thing, it is impatient without it. And therefore zeale is due only to God. Thus ye diſcerne the evidence of this truth, that the zeal of our affection is due properly to God.

The X. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

Uſe 1. God demands the zeale of our affections.

THE Uſes of this are theſe.

First, hence we may learne, *that God demandeth the the zeale of our affections.* If the zeale of our affections be due unto God, I beſeech you take notice that God demandeth his due. Give unto the Lord the glory due unto his Name; and ſo God demandeth his due in our affections. If I be a Father, *where is my honour? if a maſter, where is my fear? Mal.* 1. 6. he does not only call for ſome honour, and ſome love, and ſome fear, but he calls for his part. Where is my part? ſayes he. Where is my fear? Gods part of thy fear, as I have ſhewed, *is the zeale of thy feare*; Gods part of thy love, and thy joy, and thy hope, and the reſt, *is the zeale* of the ſame. This now God demands of thy ſoule; where is my feare? may be thou loveſt him a little, and his Commandements a little, may be thou feareſt him a little, to offend him and diſobey him, thou feareſt a little; this is not Gods part. The zeale of thine affection is Gods part; and he calls for his part. Where is my feare?

We are bound to give God our affections.

Secondly, hence we may learne, that *we muſt upon paine of Gods infinite diſpleaſure, give him the zeale of our affections*, whenſoever we pray, to pray to him zealouſly, bleeding for our ſins, and melting under our wants, and yearning for his graces. Whenſoever we praiſe him, to praiſe him thus zealouſly, rejoycing in his mercies, and admiring his goodneſſe. Whenſoever we enter his Courts, to enter with zeale, reverencing his footſtoole, trembling at his Word; in all our wayes ſeeking how we may be *moſt zealous of his glory*; for if God demand the zeale of our affections, there is no keeping back. *Ananias* was ſmitten dead for keeping back a little peece of mony, when God did demand it. Curſed is he that keeps back a blow when God does call for it, God demandeth our zeale, and wo is us if we keep back.

Ier. 48. 10.

3. *On paine of damnation*

Thirdly, hence we may gather that we are *in the ſtate of damnation*, if we doe not give God *the zeale of our affections*: if God require it, upon paine of damnation, and we are bid to give it him upon paine of his everlaſting diſpleaſure, then certainly we muſt needs be in ſtate of damnation if we doe not give it. Now this is proved by foure arguments.

1

Firſt, *that man is in the ſtate of damnation that never repents.* I need not prove that, ye know it well enough; he is ſure to periſh that never repents. Though thou haſt taken up all the outward duties of religion, thou never repenteſt unleſs thou be zealous; if thou be zealous, then thou haſt drawn out of Chriſts wine-ſeller, as *Bernard* obſervs on the *Canticles, Introduxit me rex in cellam*

In Cant. Serm. 39.

lum vinariam, the King hath brought me into his wine-ſeller, he expounds it of the ſouls drawing of zeal from Chriſt: but if thou beeſt not zealous in repentance, thou never repenteſt. *Be zealous and repent*, *Rev.*3.19. Firſt, he ſayes be zealous, and then he ſaies repent. Firſt, thou muſt reſolve to be zealous, or elſe thou doeſt not repent: if a man have wrong'd a neighbour though never ſo mean, he muſt be ſorry for it, or elſe he does not repent of it: if a man have wrong'd a Noble-man, he muſt be more ſorry: for as the wrong is the greater, the greater the party wronged is, ſo the greater is the ſorrow that is required to repentance. If a man have wronged the King, it muſt be greater ſorrow yet, till the ſorrow be ſomewhat anſwerable to the greatneſſe of the King who is wronged. But if a man have wronged a God, this muſt be the greateſt ſorrow of all ſorrowes, otherwiſe thou doeſt not repent. Repentance *is the rending or breaking of the heart*, ſo ſayes the Prophet *Ioel*, it is not a luke-warme, or a little griefe that will break the heart. Repentance is the humbling of the ſoule, ſayes *David*, it is not a little bowing, and a little bending will humble it before God. Repentance *is the mortifying or the killing of ſinne*, as *Paul* calls it: alas, ſin is like the heart of Oke that will be a hundred yeeres a dying, ſo ſin will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called repentance unto life, in the Scripture; it is not a little chafing, and a little rubbing, and a little *aqua vitæ* will fetch a man from death unto life: No, no, Beloved; thou never repenteſt unleſſe thou be zealous. And therefore the Apoſtle makes zeal a part of repentance, 2 *Cor.* 7.11. No zeale, no repentance: no repentance, no ſalvation.

2. That man is *in the ſtate of damnation that is not a beleever in Chriſt*; if a man be not in Chriſt by a lively faith, he cannot be ſaved. The Prophet propheſying of Chriſt ſaith thus. Unto us a child is borne, and he ſhall be called wonderfull, the Prince of peace, and the zeale of the Lord of Hoſts ſhall performe this, *Iſa.* 9.6,7. Never is Chriſt conceived in any man under Heaven, but the zeale of the Lord of Hoſts does performe it: Does he enlighten the mind, or purge the the heart, or cleanſe the conſcience? zeal does performe it. Can I be ſo in love with Chriſt, as to deny my ſelfe for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be droſſe and dung, for the worth I find in Chriſt, and not be zealous of him? Can I hunger after him, and pant for him, and be ſick of love till I have him, and not be zealous towards him? Thus we muſt do, otherwiſe we are not in Chriſt. And therefore *Moſes* confounds faith and zeal, as if they were all one, and both in one. *Phinehas* was zealous *for Gods ſake*, *Numb.* 25.11. That is, he was zealous and faithfull both, for ſo the Pſalmiſt expounds it, that was counted to him for righteouſneſſe, ſayes he; that was ſpeaking of his zeal in executing of judgement, that was counted to him for righteouſneſſe. Now ye know nothing can be counted to a man for righteouſneſſe, but only faith, and therefore by *zeale there is meant faith*. This is an undeniable argument, if a man have faith, hee is zealous, otherwiſe he hath no faith. If he have no faith, he cannot be ſaved

Thirdly, that *man is in the ſtate of damnation that loves not God*. He that loves not the Lord Jeſus Chriſt, let him be *Anathema Maranatha*, that is, let him be accurſed and accurſed, for it is the greateſt curſe in the world, it is the curſe of the Goſpel, Let him be accurſed and double accurſed, that loves not Chriſt. Now a man never loves God, if he be not zelous; *qui non zelat, non amat*, He that is not zealous in love does not love; love is tearmed zeale in the Scripture. *Iehu*, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell *Iehonadab*, he had love to God, he tels it in theſe word. Come and ſee my Zeale I have to

the Lord of Hoſts, 2. *King*, 10. 16. That is, ſee the love that I bear to the Lord of *Hoſts*; *zelus debet eſſe non modò in affectu, verumetiam in intellectu*, is a ſaying; zeale muſt be in the minde, and zeal muſt be in the affections, both are required to this zeal that I ſpeak of. If thou beeſt not zealous it is moſt certaine, thou haſt not a *jot of true love*. Zeal is more ſeen in that affection then any, if there be any; and therefore if there be no zeale in thee to God and his wayes, there is no love, thou art yet under wrath.

Auguſt.

Fourthly, that man is in the ſtate of damnation, *that was never taught of God*: Chriſt promiſes that all that are his ſhall be taught of God; taught of God to be holy as he is holy; taught of God to love one another; taught of God to walke in all newneſſe of life. Every man look what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and traditions of his Fathers, and therefore therein was he zealous. I was taught, ſayes he, according to the perfect manner of the Law of the Fathers, and was zealous, *Acts* 22.3 Alas poor ſoul had he been better taught, he had been better zealous. I doe not ſpeake of the outward teaching of the eare only, but alſo of the inward teaching of the heart, his very heart, ſuch was the policy of Satan, his very heart was taught in thoſe things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is *zealous for the world*. The proud mans heart is taught to be provd, therefore he is *zealous for his credit and eſteem*. The voluptuous mans heart is taught to be vaine, therefore he is *zealous of his pleaſures*. Alas, ſuch were never taught of God. The Devill teaches them, and their luſts teach them, and the examples of others teach them. Alas, if thou beeſt not taught of God, how to walke in newneſſe of life, thou canſt not be ſaved; it is better to be unborne then untaught; and this as you ſee, cannot be without zeale unto God.

Sapit unuſquiſque quod didicit.

Prov.

Fifthly, that man is in the ſtate of damnation, that cannot yet be pittied. If thou beeſt zealous for the things of this life, and not zealous for Heaven; zealous for thy pleaſure, and not for Gods glory, thou art not to be pittied; and thou wilt have pleaſures, take them, and thou wilt to Hell, go, who will pittie thee; *Deformitas ſceleris aufert miſericordiam*. It is true, it would pitty a mans heart to ſee a poor ſoul weeping and howling for his ſins, and yet goe to Hell. It would pitty a man to ſee a blind Papiſt, whipping himſelfe, praying on his Beads, giving all his goods to the poore, confeſſing his ſins to his Confeſſor, faſting and afflicting his body, zealous in his blinde ſuperſtition, and all to ſave his poor ſoul, and yet goe to Hell; it would pitty a mans heart I ſay, to ſee ſuch a man go to Hell, as how can he otherwiſe? yet it would pitty a man, becauſe he is zealous for God, in the blindneſſe of his zeal: As it pittied the Apoſtle to ſee his brethren goe to Hell, that were blindly zealous for God. *Brethren, my hearts deſire, and prayer to God for Iſrael is, that they may be ſaved; for I bear them record, they have a zeale of God, but not according to knowledge*, Rom. 10. 1, 2. It pittied him that ſuch as were blindly zealous for God ſhould periſh. But whom will it pitty to ſee thee go to Hell, thou haſt no zeal at all, that way? No, no, thou art zealous after the things of this life, and after thy luſts, as God told Jeruſalem, *Who ſhall have pitty upon thee O Jeruſalem? Thou haſt forſaken me, ſayes he, Jer.* 15.5. Who will pitty our drunkards and our whoremongers? who will pitty you that are zealous in your ſins and abominations? ye are not ſo much as the objects of pity.

Is it ſo, that the zeale of our affections is due only to God? Is it ſo that God does demand it? and that we are bound upon pain of death and damnation to give it to God? Is it ſo that we never repented, we never beleeved, never were in Chriſt, never loved God, never were taught of God, never can be pittied, unleſſe we give the zeale of our affections unto God? Then, O then, let us conſider the lamentable condition we are in, as long as the zeale of

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our affection runs otherwise. I beseech you consider these eight things, which may convince you what a wofull condition ye are in.

Zeal is the fire of the soule.

First, *zeal is the fire of the soul.* Look what thou art most zealous upon that sets thy soul in a fire. Every man and woman in the world is set on fire, either of hell, or of heaven. Now if heaven have not set thee on fire, hell hath set thee on fire, thou art set on fire of one of these two. As it is the blessedst thing that can be to *be set on fire of heaven*, to be zealous for the glory of God, and the saving ones soule; zealous for the getting of grace, and zealous in the duties of Religion: so on the contrary, it is the cursedst thing that can possibly be, to be set on fire of Hell. Thou which art a swearer, a lyar, a filthy speaker, whose mouth talketh of vanity, thy tongue is set on fire of Hell; *the tongue is set on fire of Hell*, sayes the Apostle, *James* 3. 6. Thou which art a voluptuous man, that lovest thy pleasures, and delightest in vanity more then in better things, thy heart is set on fire of Hell: Thou which yeeldest to the temptations of Satan, the Devil tempts thee to goe proudly in thine apparell, and thou yeeldest: the Devill tempts thee to smother thy conscience, and thou consentest. The Devill tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is ne're a temptation of Satan but it is a *fiery dart*, the fiery darts of the Devill, *Eph.* 6. 16. Well does the Apostle call them fiery darts of the Devill, sayes Saint *Chrysostome.* *Chrysost.* τοιαῦται γὰρ αἱ ἐπιθυμίαι; for such, sayes he, are the sinfull lusts and affections; they are all fiery, set on fire of Hell; this is one misery, and this not a small one; zeale is the fire of the soule; and if it be not set upon God, it is set on fire of Hell.

Zeal is the running of the soul.

Secondly, *zeal is the running of the soule.* If thou beest not zealous for God thou runnest away after the things of this world; thou doest not onely go after vanities, but thou *runnest*; not onely goe after thy pleasures and thy profits, but thou *runnest.* As the affections are the feet of the soule, so zeale is the *swift running pace of these feet. I will run the way of thy Commandements*, sayes *David*, that is, I will be zealous in it. It is a long way to Heaven, especially now since the fall, it is a very long way to Heaven, and death will overtake us before ever we can get there, unlesse we run; and therefore Saint *Paul* commands us to run fast enough, lest we never get there. *So run that ye may obtain.* 1 *Cor.* 9. 24. Now had we not need to set our zeal right for that way we *run*, that our zeal stands. If the zeal of our affection stand to Godwards, we run on-wards to Heaven; but if it stand to the things here below, we run on-wards to Hell. I reade of *Tiberius Nero*, who, when his brother *Drusus* lay sick in *Germany*, he ranne two hundred miles in twenty foure houres to visit him. But we may finde ranker runners then so in sinne; some in drunkennesse and good fellowship, as they call it; others in security and hardnesse of heart: others in one sinne, and others in another; and as they runne themselves, so if there bee any that are stricter then themselves, they wonder that they runne not with them to the same excesse of ryot, 1. *Peter* 4. 4. Marke, runne not with them, where note, themselves runne into ryot. May be sometimes, they have sudden and violent affections to good, as if they were all on a fire for the present, like the young man in the Gospell, he came *running* to Christ, and kneeled downe to him, sayes the Text, *Marke* 10. 17. O he was all upon the haste, he does not goe to him, but he runs; as many men and women have very good moods and violent pangs of goodnes now and then, but alas, it was nothing but a flash, for by and by he was as ready to be gone, as ever he was hasty to come; and then he ran on in his security and covetousnesse of minde. Do ye not see how fast many of you run on in arerages with God? If we could see Gods debt-book, might we not there read. *Item*, ten thousand oathes thou hast sworne. *Item*, millions

Tiberius Nero.

lions of millions of filthy words thou haſt ſpoken. *Item*, a hundred millions of millions of wicked thoughts thou haſt thought. *Item*, a thouſand lazy prayers thou haſt made. *Item*, twenty hundred Sabbaths thou haſt prophaned. *Item*, forty Sacraments thou haſt unworthily received: Thus ye have run on, as if ye thought every day ſeven yeares, till ye are in Hell. Thus it is with you, when your zeal is ſet any where elſe then on God.

Zeal is the predominant element in the ſoule.

Thirdly, *zeal is the predominant element in the ſoule.* Look what the ſoule is zealous unto, that is the predominant temper of the ſoule: if thou beeſt zealous for God, Chriſt is predominant in thee: if thou beeſt zealous for the things of this world, the world is predominant in thee, *Non datur temperamentum ad pondus*, ſayes the Philoſopher, there is no temper but ſomething is predominant. You never heard of a ſoule that had as much of the world in him as of Chriſt, and of Chriſt as of the world: No, as he is zealous to one thing, ſo one thing or other is predominant in him. Men pleaſing is predominant in one; pride predominant in another, and pleaſure predominant in a third. Whatſoever a man is zealous unto, that is his predominant element: Now if thine affections, if the zeal of them be not ſet upon God, then ſomething or other in the world is predominant in thee. O what a miſery then is it to be leſſe zealous for God then for the world! the world is predominant in thee; this is the Character of one that yet is no better then a reprobate; *Lovers of pleaſure more then lovers of God*, 2 *Tim.* 3. 4. when pleaſure is predominant and not God. *He that loveth father or mother more then me, is not worthy of me.* &c. ſayes Chriſt *Mat.* 10. 37. when carnal relations are predominant, and not ſpiritual, this I ſay, is an evident character of a wicked man: for what difference is there between a godly man and a wicked man? both have ſin in them; this is the difference: a godly man hath ſin in him, *but grace is predominant*; and therefore he is called a godly man: A wicked man hath many good graces in him, but ſin and wickedneſſe is predominant, and therefore he is called a wicked man; the denomination is from the part that is predominant. The beaſts of the earth, becauſe the earth is predominant; the fiſhes of the Sea, becauſe the water is predominant; a Brick-houſe, not as though there were no wood in it, but becauſe Brick is predominant. Marke all thy thoughts, which is predominant in thee, the world or Chriſt; marke all thy ſpeeches, which is predominant earth or heaven; mark all thy cares, which is predominant to buſie thee moſt? O what a wofull eſtate art thou in, when ſin and corruption is predominant in thee? If thou be more zealous after the things of this life then after grace and holineſſe, without which no man ſhall ſee the Lord: Thou canſt never enter into Gods kingdome, becauſe ſin is predominant in thee.

4. Zeale is the ſelf-cruelty of the ſoule.

Fourthly, *zeale is the ſelfe-cruelty of the ſoule*: If thou beeſt moſt zealous to God, thy zeale is a holy cruelty to thy ſelfe. Maſter, ſpare thy ſelfe, ſayes *Peter* to Chriſt, Get thee behinde me Satan, ſayes Chriſt; he was zealous for the redemption of the world, and he would not ſpare his own life. Zeal is a *holy cruelty of the ſoule*, it will ſpare nothing, nor life, nor credit, nor living nor any thing. M. *Fox* that was zealous in his love to the poor, he was in a holy manner cruell to himſelfe, to give the very cloathes off his back, rather then the naked ſhould not be covered. *Love is as ſtrong as death and as cruell as the grave*, *Cant.* 8. 6. *Durus ſicut inferi zelus*, as *Ambroſe* expounds it; zeale is as hard as the grave. A man that is zealous, is a hard man to himſelfe that he may be free unto God; not as though true zeale were hard and cruell indeed unto his own ſoule, but I meane, to his owne fleſhly deſires and reſpects, he is the merciſulleſt man to his owne ſoule, under Heaven. Now then ſee what a wofull eſtate thou art in, if thou beeſt not zealous for God: For if the zeale of thine affections gad any where elſe, thou art the cruelleſt man to thine owne ſoule in very deed, and in truth, as poſſibly can be: Thou

ſquandreſt

ſquandreſt away Gods mercies, thou treaſureſt up Gods wrath, thou liveſt in thoſe ſinnes which thine owne conſcience can tell thee are ſins, thou beſtoweſt thine affections upon the things of this life, which ſhould be given to God, thou damneſt thine owne ſoule. That time which God vouchſafes thee to get grace in, thou waſteſt it away upon vanity; thou art more earneſt for the good of thy carkaſe then for the everlaſting weale of thy ſoule; thou parteſt with Chriſt, rather than with thy luſts: O thou art *durus ut inferi*, thou art as cruell as Hell to thine own ſoul. Thou knoweſt that whoſoever comes to the Sacrament *unworthily* or *unpreparedly*, or not a new creature, he eats and drinks his own damnation: thou knoweſt this well enough, thou knoweſt that the Lord ſayes ſo in his Word. Yet thou art ſo cruel to thy own ſoul, that for all this thou wilt venture: thou knoweſt that he that comes to this ſupper without a wedding garment, ſhall be caſt into utter darkneſſe, where is weeping and gnaſhing of teeth; thou knoweſt this full well, and thou canſt not deny it. Yet thou art ſo cruell to thy own ſoule, as to come hither without it: thine affections are ſo eager after the things of this life, the very zeal of them all, that thou art even cruell to thine owne ſoule, *Durus ut inferi*, as cruell as Hell it ſelfe to thy ſelfe. O the cruelty of thine earthly zeale! it makes thee fearleſſe, and witleſſe to ſtrive againſt God, which the Angels of Heaven durſt not doe for a thouſand worlds. It makes thee ſinne againſt Chriſt, and caſt off his yoake without which thou canſt be never ſaved; it makes thee choak the motions of Gods Spirit, and ſtrangle thine owne conſcience, *Durus ut inferi zelus*, may we well ſay; this zeale is as cruell as *Hell*, and yet it is in every one of us all, that is not zealous for God.

Fifthly, *zeale is the brand of the ſoule*. When a man is zealous in any paſſion, what ever it be, we ſee it ſets a brand upon a man; we call him a *choleriſk man*, that is zealous with anger; he is very touchy, ſay we. We call him a *fretfull, envious* man, that is zealouſly given thereunto. We call him a *melancholy* man that is much in his ſadneſſe. Zeale which is the Much of every affection, it ſets a brand upon a man. So when a man is zealous for good, it ſets a good brand upon a man, as *Æmilius* for his goodneſſe, was called *Æmilius* the good. *Antoninus* for his piety was called *Antoninus* the pious: ſo in Scripture one *Barſabas* was called *Juſtus* the juſt. So it ſhould ſeem too, that *Simon* was a noted man for ſome paſſionate and affectionate forwardneſſe, and therefore he was called *Simon Zelotes*, that is, *Simon* the zealous, *Luke* 6. 15. And ſo we ſee though it be counted a mockage by the ignorant world, it is obſerved by them which are without, that Gods people are zealous. Look what ever a man is zealous in, that is able to brand him. Now if thou beeſt zealous for the world, or zealous after thy pleaſures or any thing elſe in the world, it brands thee in the forehead for a carnall wretch: as *Elymas* the Sorcerer, *Judas* the Traytor: It ſtigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or what ever it be thy zeal is moſt in. Every man is more zealous for one thing then he is for another, either for God, or ſomething elſe in the world: the queſtion is, whether art thou moſt zealous for? if thou beeſt more zealous for any thing elſe then thou art for God, it brands thee for a wretch. Such an one a very wordling; ſuch an one a very muck-worme; ſuch an one a very ſpend-thrift; ſuch an one a very gameſter and a royſter; ſuch an one a very tatler; ſuch an one an *Orlando Furioſo*; ſuch an one a hard man: Look where thy Moſt is, that does truly brand thee before God and good men that are able to diſcerne thee.

5. *Ambroſe Zeal is the brand of the ſoule*

Acts 1. 23.

The

The XI. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

Zeal is the tranſporting of ſoul out of it ſelfe.

THE ſixth is, zeale is *the tranſportation of the ſoule out of it ſelfe.* When a man is zealous in a paſſion, he is tranſported out of himſelfe, the paſſion hath command of him, and not he of his paſſion. As a man that is all on fire with anger, or with choler, it tranſports him out of himſelfe, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnall, what a wofull condition is he in! If a mans zeal be good and for God, he is happy. As *David* was zealous for God, he was tranſported out of himſelfe, he was not his owne man. No, ſayes he, I am thine, Lord ſave me, for I have ſought thy precepts, *Pſal.* 119. 94. he ſought Gods precepts with ſuch zeal, that he was not his owne man, he was under the command of his zeal, his zeal was to God, and it did captivate him to God. I am thine, ſayes he. *He* was at Gods diſpoſe, not at his owne, for his zeale tranſported him out of himſelfe. *Himſelfe* would tranſgreſſe, but his zeal would not let him. *Himſelfe* would be careleſſe, but his zeal would not ſuffer him. *He* muſt doe as his zeal would have it. *He* had not the command of himſelfe. No, he was at the command of his gracious zeale. It was well for him it was good: for now on the contrary, if a mans affections be ſet upon the things of this life, he muſt have pleaſures, and he muſt have his living and his maintenance, and he muſt have this, his affections are ſet on't, he is zealous after them: this man is not his owne man, he is a ſervant of his luſts. As *David* ſaid, *I am thine Lord*: So he may ſay on the contrary, I am thine *world*: I am thine, *pleaſure*, I am thine, *Satan*, I am at thy command and thy ſervice. As the text ſayes, *Paul* a ſervant of Jeſus Chriſt, *Jude* a ſervant of Jeſus Chriſt, for they were zealous for Chriſt, and their zeal made them not their owne men: ſo I may ſay of a wicked man. *Eſau* a ſervant of ſinfull pleaſure and delights, *Demas* a ſervant of this preſent World, *Diotrephes* a ſervant of his own ambition; for they were zealous of theſe things, and their zeale made them ſlaves thereto. *Whoſoever committeth ſinne is the ſervant of ſinne*, *John* 8. 34. ſayes Chriſt to the *Jewes*; ſervant? ſay they, we were never ſervants, we are free: ſervants ſayes he, yea, ye are the ſervants of ſinne, ye goe about to kill me, ſayes he. Are not ye the ſlaves of ſinne, when ye will be obedient to your luſts, to doe ſuch an ill office as to murther me? I know there be two kindes of ſlaves and ſervants; ſome that are in *arcta cuſtodia* cloſe priſoners; Such ſervants of ſin are they, that are kept ſo cloſe, that they cannot goe one ſtep beyond prophaneneſſe. Some in *libera cuſtodia*, are falſe priſoners. When a man luſts hold him in a longer chaine, like Birds in a larger Cage, which may be is free to be

be a professour, and come to Church and hear, and pray, and be civil; and when he is once at the length of his Chaine, his lusts pull him backe: the former are the affections *Gally-slaves*, chained to their seates and their oares; The latter are their sluggish messengers, to go up and down of their errand. And therefore the Devil which takes all advantages of a mans affections, is said to hold him *captive at his pleasure*, 2 *Tim.* 2. 26. O sayest thou, I am not the Devils captive at his pleasure, I will not sweare, nor swagger, nor be drunken as some will; alas, alas, it is not the Devils pleasure to have thee a drunkard or a swearer, it is his pleasure to use his servants some for one service, some for another: it is not his pleasure to imploy thy tongue in swearing; no, He'l imploy thy tongue onely in talking civilly of the things of the World. It is not his pleasure to use thee for drunkennesse and whoredome, but to go on in security, and formality, and presumption. O what a hideous case art thou in, the zeale of whose affections is not set upon God? What will not thine affections command? and then if they command, thou art not thine own man, thou must obey. Let covetousnesse command; how wilt thou curtaile thy prayers to God in the morne? how seldome wilt thou be thinking of God all the day? how wilt thou carke, and pinch, and spare? Let mirth and jollity command thee, how wilt thou jest, and toole, and hoyt, and play, and giggle, and mock, any thing for pastime? Let revenge command thee, how angerly wilt thou look? how snappishly wilt thou speak? how churlishly wilt thou bend thy fist? or how basely wilt thou study to do a displeasure? how apt to misconstrue what thy neighbour doth? how ready to entertaine any flying rumour of him? thus thou art not thine own man, but harased, and hurried up and down by thine unruly affections, till they have undone thy soul for ever. O consider then the wofulnesse of this thy slavery, when the zeale of thine affections is thus disjoyned from God. Consider quickly if thine affections keep thee in service long, they'l keep thee ever; the longer a man stayes in service, the more foole he is. Proverb. *Alterius ne sit, qui suus esse potest*; In the Law of God it is written, that if a servant after seven years bondage did still love his Master, the Law sayes thus, let his Master boare his eares, and make him serve for ever, *Exodus* 21. 5. well, take heed, thou lovest to live on as thou doest, and thou likest thy slavish courses too too well, take heed, I say, lest thine eares be nailed to thine affections, and thou be made a slave for ever. I feare me, we have many of such slaves, their eares boar'd with an awle, and their soules thon-bound prentice for ever to the wayes of Death.

ὁ ζηλὼν τοῖς δούλοις, *sayes Aristotle, servants have no leisure.*

Seventhly, *zeale is the strength of the soule*, zeale carries all the strength of the soul with it, leaves none behinde. And therefore the Scripture puts these two things together, ones zeale and his strength. *Lord where is thy zeale, and thy strength?* sayes the Prophet *Isa.* 63. 15. If he aske where his zeale is, he askes where his strength is? for zeale is the strength of the soul. Ye know *Jacob* wrestled with God for a blessing, and his effectual fervent prayer prevailed, but how does God expresse it? he expresses his zeale thus. By his strength, he had power with God, *Ose.* 12. 3. his prayer was a zealous prayer, and therefore it was a prayer with strength, by his strength he had power with God. He prayed, and he prayed with strength, he laid all his strength that he could on the duty, and by his strength he had power with God. Look what a man is zealous unto, all his strength goes to it, he leaves none behinde. O the misery of a carnal heart, that is not zealous for God, he hath no strength at all left for God, or the saving of his soul. Would he pray? alas, he hath no strength to pray with. His prayers are as weak as but-rushes. Would he resist sin? he hath no strength to resist it with. His striving to resist it is nothing able. O how hardy is he to commit sin, the charges and the cost that is in drinking does not terrifie the drunkard from his drunkennesse, the cost

7. *Zeale is the strength of the soul.*

that is in garish apparel does not terrifie the proud from their vanity in cloathes. The disgrace that is in sin does not terrifie the Adulterer from his lust. The fear of fathers and mothers displeasure does not terrifie the spendthrift from his ryot. No, wicked men are hardy that way, because their zeal goes that way. But to that which is good, *How weake is thy heart? Ezek.* 16. 30. *nihil metuendum videt, metuit tamen*; the least crosse look of a father, or a mother, or a great man scares him. One twelve penny charges affrights him. One petty difficulty damps him, because his zeale stands towards another point; take him at the plough, there he can be strong to labour, he'l toile, he'l sweat, he'l hold out. Take him at prayer, he is as weake as water; take him at a Tale or a Story, he'l remember it well, and repeate it after you, his memory is strong; take him at a Sermon, his memory failes him; take him in a businesse to manage, his wit is strong, his parts strong, he hath an excellent reach; but take him in mortification, he is as weake as a man without understanding. This is the misery of thy soul, when thy zeale is not set upon God. The Devil is the strong man, *Mat.* 12. 29. and thou hast no strength to encounter him; thy lusts are strong to inthrall thee, and thou hast no strength to be free, and yet thou pissest at these things: Men think nothing of the Devil, as though he were nothing but a scare-crow, they defie him every hour in the day, they jest at him, saying, the Devil is a toole, they'l paint him on their wals, and call for him as though they would give him a challenge. I remember a pretty Proverbe, that I read the *Germans* have, *Non pingendus est Diabolus in pariete, quia sponte suâ venit.* Paint not the Devil on the wall, he'l come soone enough of his own accord. I am sure, he comes too soone to beguile men, too soone to bewitch and befoole men, too soone to disarme men from all strength to that which is good. If he can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. *Zeale is the confidence of the soule.* *Suparant omnes quæ cupiunt nimis, sayes* Lucian.

Eighthly, *Zeale is the full confidence of the soule*: that does a man chiefliest trust to, which he is zealous upon. He that is zealous for the world he trusts to the world, otherwise he would not be zealous for it. He trusts to have pleasures, and he trusts to have goods, & he trusts to be esteemed one that is zealous about them. What, do you trust to beare all before you? as we use to say, when we see a man hot and zealous upon any thing; the soul would not be zealous but that it verily trusts to prevaile. Thus shall mine anger be accomplished, and they shall know that I the Lord have spoken it in *my zeale*, *Ezek.* 5. 13. God was confident of the fulfilling of his wrath, why? because he had spoken in his zeale. Indeed God may well be so, were he never so little angry; but the words do expresse the nature of zeale. It's the full trust of the soul to speed. A wise man will not be hot upon any thing, unlesse he trust to go through stitch. If zeale then be the full trust of the soul, what a mad man art thou not to be zealous for God? Thou trustest to the World, and trustest thy pleasures, and trustest thy passions, thou dost not trust God. If thou trustedst the Lord God, thou wouldest be zealous for God. Alas, alas, thou canst not trust God, thou never labourest to please him. He that depends on a man, and must be for to trust him for help and assistance, he will not offend him. Alas, what trust can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended King *Herod*, their Country being nourished by the Kings Country, *Acts* 12. 20. they laboured to please him again. So if thou wouldest trust Almighty God, thou wouldest labour to please him, and to be zealous for his Name, and not make him thine enemy by thy sins and iniquities. Thou which blasphemest his Name with thine oaths, and abusest his Creatures with thine intemperance, and prophanest his Ordinances with thy carelesnesse and neglect, & displeasest him al the year long, Alas, how canst thou trust him? thou makest him thine enemy; canst thou trust one that he'l befriend thee, that vowes he will hang thee? canst

thou

thou truſt he'l help thee at all hands, that is provok't to undoe thee? thou art a damned man, if God do not pardon thee. Thou art a woful wretch, better thou hadſt never been borne, if God give thee not grace. And canſt thou truſt God he will be good to thee? what and diſpleaſe him day by day? offend him every foot? No, no, thou mayeſt truſt him, he'l confound thee. Thou which art a lyar, thou mayeſt truſt him what he ſayes in the *Apocalips*. All lyars ſhall be caſt into the lake of *brimſtone*. Thou which art a ſwearer, mayeſt truſt him, he'l never hold thee guiltleſſe. Thou which art a drunkard, and a company-keeper, and a whore-monger, mayeſt truſt him, thou ſhalt never inherit the Kingdom of Heaven; Thou which talkeſt idly and improfitably, mayeſt truſt him, he'l call thee to an account at the day of judgement. Thou which hardeneſt thy neck againſt the reproofes of the word, mayeſt truſt him, he'l deſtroy thee without remedy; this he hath paſt his word he will do, and herein thou mayeſt truſt him: thou canſt never truſt him for mercy or grace or any good thing; thou diſpleaſeſt him daily, and makeſt him thine enemy. And how canſt thou truſt him? what thinkeſt thou? does not he know how little thou careſt for his Commandements? how little thou reſpecteſt his Ordinances? how baſely thou uſeſt him in thy wayes? indeed if thou wert zealous for his glory, and zealous to pleaſe him in holineſſe of life, and zealous to obey him, and ſeek him, then thou mightſt truſt him. Thou canſt never truſt him otherwiſe. By this time thou mayeſt ſee what a woful condition thou art in, if the zeale of thine affections be not ſet upon God. Rev. 21. 8.

But many poor ſoules may demand, how then ſhall I know whether the zeale of mine affections be ſet upon God? I anſwer thee: There are ſeven ſignes whereby thou mayeſt know it. *Signs whether the zeal of thy affections be ſet on God.*

The firſt, *if thine affections be not able to God-ward*: a man may have a little hope, and a little griefe, and a little joy, and a little pitty, and no body ſee it. But if it be zealous, it will quickly be notable; every one, when once it is zealous, every one will note it. When *Epaphras* was zealous to ſave ſoules in *Coloſſe*, what ſayes Saint *Paul* of him? I beare him record, he hath a great zeale for you, ſayes he, *Col.* 4, 13. *Paul* could not but note it in him; he ſaw ſo many ſtrong expreſſions of it. 1. *Sign, if thine affections be notable to God-ward.*

This holineſſe and forwardneſſe is very remarkable. But if on the contrary there be no notable expreſſions of grace in you, alas, there may be ſome goodneſſe, ſome pitty, ſome griefe, ſome motions; but this is no zeale, it is not remarkable. If a man be zealous for the World, his ſcraping and ſparing is notable, his toyling, and ſtudying, and talking that way is *very notable*. I will beare him record, he is a worldling; the world is ſo much in his ſpeeches, the world is ſo much in his courſes, and ſo much in his face. Look upon his wayes, he is ſo combred with thoughts of the world: Look into his family, there be ſo few good duties of grace, and ſo many tokens of the world: Look upon his meetings, his diſcourſes of edifying are ſo ſcarce, and of the world are ſo copious, I will beare him record, he is a worldling. Were we zealous for God, there would be divers ſignes and expreſſions of our zeal unto God. Saint *Paul* when he would make it plain to the *Corinthians*, that he was an Apoſtle to them, he tels them, truly the ſignes of an Apoſtle were wrought among you, 2 *Cor.* 12. 12. If we were zealous for God, ye might anſwer, truly the ſignes of true zelots are wrought among us: ye that profeſſe Chriſt, what ſignes of true zelots are there in you? if your brethren be ſecure and grown dull, do ye labour to quicken them? if the Goſpel do not thrive, do ye labour to further it? if grace be little ſtirring in the Pariſh, does Heaven ring with your groanes and your prayers? if zeal were exiſtent among you, it would be notable and remarkable among you, we might ſay, I beare you record it is ſo, nay the wicked without would obſerve it; we beare them record, they keep a great ſtir about Heaven; our lives would convince them. May be they would hate us and reproach us the more; but this is certaine,

our lives would convince them, as Chriſts did the Centurion, doubtleſſe this is a righteous man, *Luke* 23.47. So your lives would convince all their conſciences; doubtleſſe they are ſtrict men, doubtleſſe they are humble, and meek, and religious. Thus it would be, were we zealous. But if our Religion be not notable, hardly notable to our ſelves, we can hardly tell whether we have true faith, and repentance, and zeal at all, yea or no: much leſſe notable to others, it is to be feared ye are not zealous for God.

2. Signe, if thou beeſt impatient of ſin.

The ſecond ſigne of zeal towards God is, to be impatient of ſin. Zeal, as aforeſaid, is the impatient part of the affections: if a man do affect a thing but a little, he can be patient without it; but if he affect it very deep and with zeal, O his affections are ſet on it, and he is impatient if he ſpeed not. So that if thou beeſt zealous againſt ſin, thou art impatient of ſin, thou canſt not ſuffer it. Zeal is impatient of what ever is contrary to it. That this is the nature of zeal, you may ſee by the poor blinde zeal that was in *Paul* before his converſion: he was zealous to God, as he thought, and thinking that the Church of Chriſt were contrary to all men, enemies to God and man, therefore now in the blindneſſe of his zeale he perſecutes that way unto death; Concerning zeal, I perſecuted the Church, *Phil.* 3. 6. It was a woful kinde of zeal to perſecute the Church, but yet there you may gather the nature of zeal, it cannot abide that which is contrary; and therefore if thou beeſt zealous againſt ſin, thou canſt not abide ſin; bitter journey, riding, ſtudies, prayers, exhortations, any courſe thou wilt uſe, rather then abide it: thou canſt never abide any thing that is diſpleaſing to God, but reſiſt it to the utmoſt, and this reſiſting will be,

1. Zeale cannot abide any ſin.

First univerſal: if thou beeſt zealous, there is no ſin thou canſt poſſibly abide. Nothing is cold but the fire does reſiſt it; ſo nothing is ſin but zeal does reſiſt it to the utmoſt. I eſteem all thy precepts concerning all things to be right; I hate every falſe way, *Pſal.* 119.128. This is zeal indeed, there is never a falſe way that a man can abide that is zealous. To be zealous againſt one ſin, and luke-warm againſt another, this is not zeal.

2: In any perſon. 1. In friend.

Secondly, general in all manner of perſons.

First, *in a friend as well as in an enemy*. If thou beeſt zealous, thou wilt finde fault with thy friends when they ſin, as well as obſerve a fault when thine enemy offendeth. Men are apt to obſerve when their enemy ſinneth, O how unconſcionable is he! thus he hath done, and ſo he hath done; but if thou beeſt zealous, when thy friend does tranſgreſs, thou wilt not abide it. Fire will not only labour to conſume the water that comes to put it our, but alſo the wood that comes to maintain it. So it is with zeal, *Do not I hate them that hate thee?* ſayes *David* to God, *Pſ.* 139.21. He could not abide to count them his friends that were not friends unto God, though otherwiſe they were very friends unto him, and may be ſaved his life, and were patrons and benefactors unto him, he could not wink at their ſins, becauſe they were his friends: though thy friend be a *ſwearer* or a *carnal wretch*, yet if he be thy friend, and thou dependeſt upon him, thou canſt ſee it and not ſee it; but if thou beeſt zealous, all his ſins thou wilt count *diſcourteſies* to thee.

2. In childe.

Secondly, in ones *childe* as well as a ſervant; you ſhall have many, they are angry at every ſin a ſervant commits, but if their children do ſin, they connive; it was no ſuch great fault, alas, he did it unwittingly, and what would ye have a childe do? ſay they: they can excuſe it in their children, and letten it; but if thou beeſt zealous, thou canſt not abide ſin in thy ſon any more then a ſervant, thou wilt correct him, and curb him, and threaten him, and counſel him, and never endure he ſhould ſin, if thou canſt poſſibly help it. What my ſon, and be wicked? what do I love God, and ſhall I ſuffer my loynes to diſhonour him? Son, know thou the God of thy father, otherwiſe I count thee a baſtard, and no ſon. This brake old *Eli's* neck, becauſe he ſuffered his ſons to be wicked, when he by godly ſeverity might have remedied it. A zealous

man,

man when his ſon hath committed things worthy of death, will not ſpare him, *Zach.* 13. 3.

Thirdly, in ones *own wife*, or *husband*, or father, or mother, as well as in a neighbour, zeal cannot abide it; husband, thou doeſt not love me, as long as thou liveſt thus; wife, thy heart is not with me, as long as thou doeſt thus; how canſt thou love me, when thou doeſt not love God, nor thine own ſoul? This is the meaning of our Saviour: *If any come to me, and hate not father and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life, he cannot be my Diſciple, Luke* 14. 26. A zealous man cannot abide to yeeld to ſin, for the beſt of them all. 3. *In wife or husband.*

Fourthly, in a *rich man as well as in a poor man*: if thou beeſt zealous, thou canſt not abide ſin, neither in the rich, nor in the poor: if poor men offend, and if beggars be idle and ungodly, then thou wilt complaine; Oh, the poor are ſo wicked, they break down our hedges, who would relieve them? they will not be orderly, they lye drinking in Ale-houſes, and ſpend it a way on the por, therefore who would relieve them? But if the rich be keepers of company, and vain in their pleaſures, thou art not ſo zealous againſt their ſins, alas, this is no zeal: but let a wicked man be as great as King *Ahab*, *Micaiah* will deale roundly with him. *Nehemiah* will not ſpare Lords nor Nobles when they ſin, *Neh.* 13. 17. For a Magiſtrate to puniſh poor Malefactors, and not the Gentry, when they do tranſgreſs, is this zeal? no it is curſed partiality. 4. *In a rich man.*

Fifthly, *in ones ſelf*, rather than in any body elſe: true zeal is more zealous againſt ſin in ones ſelf than in all the world beſides; otherwiſe, ſayes our Saviour, it is *hypocriſie, and not zeal. Thou hypocrite, firſt caſt out the beame out of thine own eye, and thou ſhalt ſee cleerly to caſt out the mote out of thy brothers eye, Matth.* 5. 7. Zeal I ſay, is *like unto fire*, it is hot it ſelf firſt, before it heat others: may be the fire meets with many other things that it is not able to heat, as the bottome of a kettle of water, the fire cannot heat it, nevertheleſs the fire will be ſure to be hot of it ſelf. So it is with thee: if thou be zealous againſt ſin, thou wilt be like unto fire, rather ſuffer cold to be in any other, than ſuffer it to be in it ſelf; ſo thou wilt rather ſuffer ſin in any body elſe, than ſuffer it in thy ſelf: thou wilt not ſuffer ſin any where elſe by thy good will, but above all things thou wilt not ſuffer it in thy ſelfe. This is the ſecond ſigne of zeale towards God, it is impatient of ſin. 5. *In ones ſelfe.*

The third ſigne of zeal towards God is, *it cannot be quiet till it is aſſured of Gods favour, and of Chriſt.* Thou art never earneſt for God, if thou canſt poſſibly be quiet without aſſurance of Chriſt and of Heaven: the reaſon is plain, I need not expreſſe it. I know many a childe of God is not aſſured hereof, but there is never a childe of God under Heaven, but he is *reſtleſſe* till he be. Alas, he is never zealous for God, if he be quiet without aſſurance of Gods love in Chriſt Jeſus. Can I zealouſly love him whoſe love to me I am not aſſured of? for all that I know he will cut my throat, he will turne the foreſt enemy I have, I cannot zealouſly love him. No more canſt thou zealouſly love God, as long as thou art quiet without the aſſurance of his love. For all that thou knoweſt, God does not love thee, God he may damn thee and caſt thee to hell for ever, and turne the foreſt enemy in the world to thy ſoul, for all that thou knoweſt, and therefore thou canſt not zealouſly love him: if then thou be a zealous lover of God, either thou art aſſured of his love, or thou canſt never be quiet without it: give diligence, ſayes the Apoſtle, to make your *Calling and Election ſure, for if ye doe theſe things, ye ſhall never fall*, 2 *Pet.* 1. 10. ye ſhall never fall if ye make it ſure, but if ye can be quiet without the aſſurance of Election and Gods love, yee may fall, and for all that I know, breake your necks for ever, and periſh for evermore. Goe to then, examine your ſelves, what does your conſcience tell you, are yee not ſure of Gods favour, nor your election to life? yee hope well yee ſay, but yee are not aſ- 3. *Signe of zeal towards God, it cannot be quiet without aſſurance of Gods favour.*

ſured of it, neither does it break your ſleep a jot, nor hinder your ſports, and your pleaſures, and your mirth, it is certaine ye were never zealous for God. What a woful thing is this! haſt thou but one ſoul, and art thou no more careful of it? art thou to live either for ever in Heaven or Hell, when thou dieſt, in all torture and torment world without end? and art thou no more diligent to make ſure work before hand? *perhaps thou mayeſt be ſaved*; yea, but *perhaps thou mayeſt be damned*. And haſt thou no more love to thy ſoul, than to be quiet with uncertainties? O how many be there among us that have no aſſurance from God, what he means to do with them? whether to ſave them, or to deſtroy and to damne them? how many go blundring on in an *uncertaine opinion*, and *conjecturall* hope of Gods favour, and have no certainty at all of the ſame? how many that are haunted with feares and terrours, and doubts this way, and never labour to be ſure? how many that have had pretty aſſurances a good while ago, and now they have loſt them, and yet they ſit idly, and go dreaming on in the duties of religion, as if they could ſhift well enough, though they never recover again? this is no zeale: if thou beeſt zealous, thou canſt never endure to be under uncertainties, never to be quiet till thou haſt gotten the aſſurance of Gods love.

4. Signe, gladneſſe to further, & be furthered in the wayes of God.

The fourth ſigne of zeal towards God is *gladneſſe to further, and to be furthered in the wayes of God*. If thou beeſt zealous, thou art glad to be reproved, and told of thy ſins; glad that the Miniſter ſhould meet with thy corruptions, and rip them up in the Pulpit: as a Patient is glad that the Phyſitian ſhould hit right on his d'ſeaſe. When *Peter* had met with thoſe three thouſand in the *Acts*, and told them plainly they were murderers of Chriſt, as ye may read in the Chapter, the text ſayes, *they gladly received the Word*, *Act.* 2. 41. *Peter* laid a greater ſin to their charge, then we have unto yours. We have told you that ſome of you are adulterers, and ſome of you drunkards, &c. which is bad enough, and ye are offended hereat; but *Peter* told them they were murderers of Chriſt, and they gladly received the Word; they were not angry with *Peter*, but with themſelves, and were glad to be told of it, a ſigne they were zealous. A zealous man is glad to further, and to be furthered in all goodneſſe, he is glad to meet with the godly, that ſo he may be quickned by conference; glad to hear news of a Sermon, that ſo he may go to it and be edified; glad of every opportunity both of doing and receiving good; glad to go to a Sacrament, which is Chriſts feaſt: ſo were the good Iſraelites glad at the Sacrament of the Paſſeover, they kept that feaſt with *great gladneſs*, 2 *Chro.* 30. 21. Glad that there was one, glad they were at it. they were very glad, ſayes the text. If thou beeſt zealous, thou wilt be glad of a Communion, and glad to be at it. When thou haſt been at a Sermon, thou wilt be glad that ever thou wert at it: O the Word does thee ſuch good, that thou goeſt home with all gladneſs of heart, yea, though the Word did never ſo much *contradict thy corruptions*. As the good people in *Nehemiah*, when they had been reproved, and rebuked in the Congregation, and told of their ſins, and made to cry out unto God, they went home and eat their meat with all joy, glad that thy underſtood the words that were told them, *Nehem.* 8. 12. Thus thou wouldeſt do if thou wert zealous towards God: but if thou goeſt about the duties of Gods worſhip, as ſorry pieces of buſineſſe, if thou doeſt not delight in prayer and in hearing the Word, if thou canſt ſit wearieſomely, and when will the Miniſter have done, a man may ſee it in thy countenance, thou art not joyful to heare, this is a ſigne thou haſt not one ſcruple of zeal towards God. The poor impotent man in the *Acts*, when *Paul* was a preaching, he lookt ſo merrily and ſo greedily upon him, as if he would faine have it faſter than *Paul* could deliver, he was a faithful hearer: The ſame heard *Paul* ſpeak, and *Paul* ſtedfaſtly beheld him, and perceived he had faith to be healed, *Acts* 14. 9. He perceived he had faith; how did he perceive it? he perceived it by his *countenance*, he could give a ſhrewd gheſſe

by

by his looks: while *Paul* was preaching, he looked ſo *cheerfuly* and ſo *greedily* upon him, as if he drunk-in every point that he ſaid. The man without doubt was *zealous to heare*.

The fifth ſigne of zeale towards God, is *rejoycing to ſee the forwardneſſe of others*. I rejoyced greatly, ſayes *John* to the elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 *Ioh.* 4. Nay, if you be zealous, though it may ſeem a diſparagement to thee, that others ſhould be as gracious and famous as thy ſelfe, yet thou wilt joy in it: it ſeemed to be a diſparagement to *Moſes*, that *Eldad* and *Medad* of low rank in the Church, that ſuch as they ſhould propheſie in the Camp. Before *Moſes* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* propheſie as well as he: this I ſay, might have ſeemed a diſparagement to him, yet he was ſo far from repining thereat, as that he was glad for to hear it; *would God that all the Lords people were Prophets*, *Num.* 11. 29. I confeſſe a good man may be diſcontented hereby at the firſt, fleſh and blood was ſtriving in good *Joſhua* himſelfe at that time, *Moſes forbid them*, ſayes he. But a godly ſoul will check himſelf, and pull down his ſpirit, and force his heart to be glad, and rejoyce in the goodneſſe of others, though it be a ſeeming diſparagement to him. A good Miniſter rejoyceth to hear of another Miniſters gifts, that out-ſtrips him. A good man rejoyces to ſee others that are better, and better beloved than himſelfe, though younger and inferiour, and meaner otherwiſe. But if thou doeſt not joy to ſee men zealous for God, it is certaine thou art a wretch: may be thou thinkeſt much, thine eye is evil, becauſe they are ſo good & ſo godly, and the like; this is an argument of a graceleſſe heart: may be thou art apt to judge hardly of ſuch and ſuch, becauſe they are holyer and preciſer than thy ſelfe. O but if thou wert zealous, thou wouldeſt rejoyce for to ſee it. Haſt thou a better gift than another? thou art bound to help him; hath he a better gift than thou? he is bound to be helpful to thee. It is a good ſaying of *Auſtin*, *Tolle invidiam, & tuum eſt quod habeo; tollam invidiam, & meum eſt quod habes.* Take away envy, and look wherein I excel thee, is thine. I will take away envy, and then look wherein thou excelleſt me, is mine. If thou be zealous; thou wilt rejoyce howſoever. Be he a childe, thou wilt rejoyce that he is better gifted than thy ſelf; nay, for that may a carnal heart do, and be proud, he may rejoyce that his childe is better memoried, better witted, better gifted than himſelf. O thinks he, this is my childe, this is my ſon, this is my daughter, never a father or mother hereabouts can ſay they have ſuch a childe, This is nothing but pride. But be it a ſervant, yea, be it a ſtranger, be it one whom thou counteſt thine enemy, thou wilt rejoyce in his gifts; ſo God may be glorified, no matter though I be diſgraced, yea, I count it my honour, that my ſhame in the world may be the ſtirr up for Gods honour to get up: thus thou wilt reaſon, if thou haſt a ſpirit of true zeale. It is greatly to be bewailed how many ſymptomes of atheiſme are amongſt us in this regard: For men are ſo far from rejoycing in the forwardneſſe of others, that they grumble, and they thunder at nothing ſo much, as that any ſhould be forward and zealous for God; they had rather have an hundred boone companions, than one zealous man, rather be acquainted with twenty that are carnal, than one one that is holy in his wayes. I thank God, ſayes one, we have ne're a Puritan in our Pariſh. I am glad we can ſay, we have none of theſe ſingular fellowes in our town, ſayes another. I ſpeak not of ſuch as the Law does count Puritans, enemies to the State and the Church, it is a bleſſing indeed there be none ſuch: But of the godly, that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdom no better ſubjects in the world, than are they: for theſe are they that pray away God's judgements from the Land, that are earneſt with the Lord in prayer for the King and Council, and the Church, while the men of the

5. *Signe, Rejoycing to ſee the forwardneſſe of others.*

Comment in Joh.

the world by their drunkennesse, and whoredomes, and covetousnesse, and security, and contempt of Gods word, are pulling down vengeance on the Nation and provoke God for to plague us. But these are they that most people have little joy in. O my brethren, where we have ten or twenty such Puritans in our Parish, I would to God we had an hundred. I tell you the day will come, that the worst drunkard in the towne would give a world, if he had it, he were such a Puritan. In this sense the very Heathen man sayes, that every good man is a Puritan: *Integer vitæ scelerisque purus*, An entire man of life, and a pure man, pure from the sins that others do live in. Had ye any zeale towards God, ye would be glad that all the Country were such Puritans.

6. *Zeale to Gods Church and people.*

The sixth sign of zeale towards God is *zeale to Gods Church and his people.* *Paul* before his conversion, you may know his zeale was not right, because his zeale was against the Church. Concerning zeale, sayes he, *I persecuted the Church*, *Phil.* 3. 6. his zeale was against the Church, and therefore not right: but after his conversion he had a zealous care of all the Church, his zeale was then to the Church. If the Church were not well, O how it troubled him! if the Church were well, O how it comforted him! if the Church were any where persecuted or infected with errours and doctrine of Devils, then he was frequent in prayer for it, often would he labour, and sigh, and mourne for it, and be writing for the good of it. Now the Saints and the people of God, these are the Church. Unto the *Churches of Galatia*, *Gal.* 1. 2. that is, unto Gods people in *Galatia*. To feed the Church of God, *Acts* 20. 28. that is, the people of God. *Greet the Church that is in their house*, *Rom.* 16. 5. that is, the Saints that are in their house. *In all Churches of the Saints*, 1 *Cor.* 14. 33. these are the Church of God. Now if thou be zealous for God, thou wilt be zealous for Gods Church. Examine thy self. Doest thou mourn for the troubles and disquietments of Gods Church, that the Church is so afflicted in all parts of the world? Does it prick thee to the soul? Doest thou go to God, and put him in remembrance? Remember the *Children of Edom*, O Lord, how they said, down with it, down with it, even to the ground: remember Lord the *Tobiahs*, and *Sanballats* of these times, remember Lord how they cry, down with thy people, down with them, root them out, &c. This is an infallible sign to try thy heart by. If thou be zealous for God, thou wilt zealously affect the Church of God. *Nehemiah* cannot smother his griefe, but it would shew it self in his face, even at the Kings elbow, when *Jerusalem* lay waste. *Uriah* cannot finde in his heart to eat and drink freely, or take the pleasure of his own house, as long as the Ark of God and *Israel*, and *Judah* abode in tents. Thou must needs be affected with the Church, if thou beest zealous for God. If thou beest zealous for God, thou must needs love there where God loves. *God loves the very gates of Sion*, he loves his Church better than he loves all the world besides. And so wilt thou, if thou beest zealous for him. The Church is the whole company of his Saints upon earth. One Saint is dearer then a million of other men. It is a good saying of *Syracides*, κρεῖσσον εἷς ἢ χίλιοι, *Eccles.* 16. 3. One just man is better than a thousand others. Though he be a beggar in the world, he is better than a thousand wicked, though they be all Lords and Nobles. Because he is one of Christs redeemed; and so thou wilt love him, and affect him. Thou wilt love him, if thou beest zealous to God-wards, I say, thou wilt love a childe of God, albeit in a leather-coat, more than father and mother, wife and children, friend or patron, so they be not Saints, I meane with more *spiritual love* than thou lovest them all. And therefore much more the Churches of the Saints.

The seventh signe; shewing most zeale, when the Lord threateneth to be going away.

The seventh is, if thou beest zealous for God, then thou wilt be most zealous *when the Lord threatens to be going away*. If ever men will buy any thing at the Faire, they'l buy when they are all breaking

king up standings, taking up their wares, and packing away. If ever they'l be forward to buy, then they will. God is now *perchance shuting up shop-doors*, is now packing up his commodities, and his graces to be gone. The doores of his Sanctuary have been open a long time, and the Shop-windowes of Heaven have stood broad ope this many a year. And we see plainly the dead of the Market is come, no body buyes almost; How long hath he preached, and scarce any converted? How many Sermons, and Market dayes have we had? we can hardly see one drunkard converted, one adulterer converted, one worldling converted, one unprofitable professour converted. O that we could see it! but alas we cannot; our commodities sticke upon our hands, we can have no vent for grace, nor Gospel, nor Christ, nor mercy, nor any thing. The dead, the dead of the Market beloved, *the Market is dead*. God is now shutting up to be gone; and as we may justly fear, to remove away his Candlestick, to take away the power of his Ordinances, and to withdraw his spirit from striving any more with us, our stubbornnesse is so great. We are grown to despise his reproofes, to be incorrigible under his word, to be malicious against his rebukes; what encouragement hath he to stay? Now if ever ye will be zealous, now ye will; now ye will come in, and be wrought on, or never: now your proud hearts will stoop, or never. Now *ye'l cry hard*, and *pray hard*, and *beg hard*, or *never*, Δεινὸν πανήγυριν παρελθεῖν, καὶ τὴν καῦτα ἐπιζητεῖν πραγματείαν. It's grievous to come a day after the Faire, as we say. I meane now is the last pinch, in all probability it is so, either now let us look to it, or never. It will be grievous to come a day after grace. No man can repent without grace of God, and therefore if he come a day after grace, he cannot repent, *vid. Ezek.* 24. 13.

Ferrum quando calet, cudere quisque valet.

The XII. Sermon.

Colos. 3.2.

Set your affections on things that are above, &c.

IT may be demanded, what meanes may we use, to make us to be zealous? I answer briefly.

Meanes to make us zealous.

First, *frequent meditation*. Meditate of the infinite misery thou art in by nature, and by reason of sin. And this will make thee zealously humbled. Meditate of thy grievous iniquities whereby thou hast dishonoured God; meditate of the unutterable mercy of God, that hath not consumed thee. Meditate of the admirable patience of God, that hath spared thee thus long, and not damned thee in hell. Meditate of the inconceiveable goodnesse of God in Christ, that he should give up his own Son unto death, rather than that thou shouldst perish for ever; these truths are all fiery truths. While *David* was meditating, I cannot tell now what truths they were that he meditated of, but it seems they were all *fiery truths*, they set his soul all afire, as he mused and meditated. *My heart was hot within me; and while I was musing, the fire kindled, Psal.* 39. 3. The very sight of a fire will warm a man a little. Let thy

1. *Frequent Meditation.*

heart look upon God and his wayes, let his commandements be ever in sight, they will heate thee: whensoever thou *prayest*, meditate with thy selfe; if I pray luke-warmely, God will spue me out of his mouth. Whensoever thou *hearest* the Word; meditate with thy self, I must take heed how I heare, otherwise my hearing is abominable. Whensoever the Sabbath is coming, meditate with thy selfe, O I must call it my delight, and spend it in Gods worship publick and private, or else God will consume me. *While I was musing, the fire kindled*, sayes the Psalmist: what's the reason thou art so luke-warme in good duties, as thou art? the reason is plaine, thou usest not to meditate, thou canst be content to hear the Word at a Sermon, and let the Minister warm thee for an hour, thou canst talke of the Word; but when thou art alone, thou dost not meditate of the word; if thou wouldest put the Law of God in thy thoughts, and meditate of it, when thou art solitary, it is a fiery law. *From his right hand went a firey law*, *Deut.* 33. 2. Gods law is a fiery law, and his Gospel too is a fiery Gospel; were it often in thy thoughts, it would heat thee. Know it for a certain, we can never have a jot of saving grace or of zeale, if we be not frequent in this duty: thou makest a Christ of the world, if that can have more roome in thy thoughts than Gods word; thou canst never be zealous nor gracious at all, if thou beest not used to meditation, thou art carnal and earthly; why? because thy thoughts are of that sort; the thoughts are *incentiva vitiorum*, sayes *Hierome*, they are the incentives and ignicles, and the bellowes to kindle sin in thy heart, whereas were they heavenly, they would kindle zeale in thy soul.

Hier. Epist. ad Demetriadem.

2. *A constant practise of godlinesse. Philos.*

The second meanes is, *a constant practice of godlinesse. Mortus est causa caloris*, sayes the Philosopher, Motion is the cause of heate. Be ever in *action*, if thou wouldst be zealous, be alwayes stirring in the works of Religion and godlinesse: you shall see men labour and toile naked in their shirts in frost and cold, and be hot for al that. Labour stirs up the spirits, and heateth the blood; labour will not suffer a man to be cold; if *Peter* had been rowing in his boat, when he stood still in the High-Priests Hall by the chimney corner, he had had little need of that fire to have heated him; and therefore, if thou desirest to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conscience, and repenting of thy sins, and labour in praying and calling upon God, this will kindle the heate of zeale in thee, *Aske and ye shall receive, that your joy may be full*, *Joh.* 16. 24. mark that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeal is the fulnesse of every affection in its kinde*. O sayes one, I am so dull, and so dead, I pray indeed, but my prayers are dead; and I hear, but my hearing is dead, I see my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I do, and I am so dead; Lord what shall I do? dead art thou? and dost thou wonder thou art dead? thou wilt not labour to be quickened, thou art loth to be at the paines to be quickened, thou goest idly to work, *Otium mors est, & vivi hominis Sepultura*, as *Seneca* speakes, Idlenesse is death, idlenesse is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickned. When *David* was poring and blundring, and looking upon the vanity of his minde, O he was as dead as a timber-log, it deaded his soul quite and cleane to see his corruptions, but what does he do? he laboured with God against it; he laboured with fasting and meditating, and praying again and again, that the Lord would be pleased to quicken him, nine times in one Psalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way*, Ps. 119. 37. *Quicken me, O Lord, according to thy word*, in one verse, *Quicken me according to thy judgements*, in another verse. *O Lord quicken me according to thy judgement*, in another verse. *Quicken thou me. O Lord, according to thy loving kindnesse.*

Seneca.

Psal. 119. *Ver.* 154. *Ver.* 156. *Ver.* 149. *Ver* 159. *Ver.* 88.

Again

Againe, *Quicken thou me after thy loving kindnesse.* Againe, *Quicken me, O Lord, according to thy Word*, in another verse. He never would let his heart alone, till he had gotten life and spirit, and quickning again. As long as thou art lazie in good duties, no wonder though thou be dead; labouring and striving in good exercises will heate a mans soule, and make it more zealous. *Ver.* 107.

The third meanes is keeping good company, as *Cleopas* was heated by being in Christs company, *Did not our hearts burne within us*, sayes he, *while he talke with us in the way*, Luke 24.32. As the bawdy Poet said of his sweetheart, *Accede ad ignem hanc.* Come to this fire, a whore inflames an adulterer, one wicked man heats another unto lust and to sin. So every childe of God is a fire for to heate thee. Wouldst thou be zealous? sort with Gods people, keep company with the Saints, and such as excell in grace and vertue. Two are better then one, for if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, sayes the Wise man, then they have heate; but how can one be warme alone, *Eccles.* 4.9,10,11. Doest thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly lukewarme; do what I can, so I am, and so I am likely to be: alas, doest thou ever look to be otherwise, as long as thou canst company with vaine persons, such as may be will talke of Heaven now and then, but there is no heate nor warmeth in their speeches, they are dead-hearted themselves, and so are their speeches, dead and without life. O but I live in a place that is wicked, and there's scarse one godly man in the house where I dwell, and I can finde none for to warme me. Doest thou so? so did *Obadiah* in *Ahabs* Court, there was nee'r a good Courtier to converse with, and therefore what did he do? he made use of Gods Prophets in private, 1 *King.* 18.4. and though he might not be seen in their company for feare of losing their lives, he hid them in a cave, and there he would have a bout with them in secret. Thou which neglectest the society of the Saints, never expect to be zealous. *Thomas* was very faithlesse and full of his doubtings: One reason was this, the Disciples of Christ had meetings together, and *Thomas* was not with them, sayes the Text, *John* 20. 24. The coales that lie together in the hearth, you see how they glow and are fired, while the little coales that are fallen off, and lie by separate from their company, are black without fire. If ever thou desirest to be zealous, make much of the fellowship of the Saints: thou canst hardly come where two or three Saints are met together, but thou shalt finde Christ in *the midst of them.* 3.

The fourth meanes is, *Shunning the occasions of sin.* *Moses* would not leave so much as a hoofe behinde him in Ægypt, *Exod.* 10.26. that there might be no occasion for the people to turne back into Ægypt; had he left but a hoofe behinde there, that were an occasion to go thither to fetch it. *Abraham* would not take so much as a thread or a shooe-latchet of the King of *Sodome*, when he offered him, lest there should be any hint to the flesh, to distrust in God. Thou canst never be zealous, unlesse thou *shun the occasions of sin*: It the heart have but an occasion once to be vaine, its a thousand to one, but so it will be, deadnesse will steale on't upon the least occasion. Give a theefe but an *occasion* of having a booty, his fingers cannot hold. When *David* had given *occasion* to the enemies of the Lord to blaspheme, the Lord told him he would punish him, 2 *Sam.* 12.14. Why? because if they had but an occasion, they would be sure for to take it. Let no man put an occasion to fall in his brothers way, *Rom.* 14. 13. Alas, if the flesh have no occasion, it will lay hold on it; it is not enough to keep out of a sin, but thou must go far from it, not only from sin, but also from all occasions of sin. *Keep thee far from a false matter*, *Exod.* 23.7. One thinks I may go so far and not sin. Thus far I may do, and so far is this lawful; but let me tell thee, if thou goest so farre, 4. *Shunning the occasion of sin.* Gen. 14. 23. *Nemo diu tutus, pericula proximus.*

thine owne heart will have occaſion to goe further, and then thou art undone: *Nimia licentia ſumus omnes deteriores*, ſayes *Terence*. We are all the worſe for taking too much liberty: if once it be an occaſion to the fleſh, thou art gone. Zeale cannot abide the occaſions of evill; the leaſt occaſions will choak it.

Terent.

The fifth means, is to *eſchew the beginnings of ſin*; *Peter* did but begin to rebuke Chriſt, Maſter ſpare thy ſelfe, he *began* to rebuke him ſayes the Text. *Matth.* 16. 22. But Chriſt did ſo hate the very beginnings of that ſin, that he ſaid, *Get thee behind me Satan*. The Devill was in that beginning of ſin. The Scribes and the Phariſees *began to* reaſon, ſaying, *Who is this that ſpeaks blaſphemies?* And Jeſus condemned theſe *beginnings of reaſonings*, *Luke* 5. 21, Thoſe that were invited to the Feaſt in the Goſpell, they came not, but fell to excuſes and were caſt into utter darkneſſe for their labour. But how came they to fall into that ſin? the Scripture ſhewes plainly, becauſe they did not eſchew the beginnings of the ſinne; they all with one conſent *began* to make excuſe, *Luke* 14. 18, *principiis obſta*, ſet thy ſelfe againſt the beginning of ſin; if thou ſuffer thy heart to begin once, it will be ſure to goe farther. The Spirit of God hath a good phraſe, fall into ſin. He that ſtands, let him take heed leſt he fall: A man that ſtands upon a high rocke, if he doe not looke to the beginning of his fall, he cannot ſtop himſelfe till he is quite fallen downe to the bottom, and if not by meer hap he catch hold ſome where, which it's a thouſand to one if ever he do; if he do not, I ſay, it is a wonder if he break not his necke. Thou canſt never have the life of grace in thee, unleſſe thou take heed of the *beginnings* of ſin.

1 *Meanes to eſchew the beginnings of ſinne.*

Vigilandum eſt maximè tentationis initio, Greg.

Exhortation to be zealous

Be exhorted all ye that fain would fear God, to be zealous.

1. *Elſe you can never be revenged on your worſt enemies.*

Firſt, conſider, ye *can never be revenged on your worſt enemies*, unleſſe ye be zealous; ye would be glad to be revenged on your ſworne enemies. *Sampſon* begged hard of the Lord, that he might be *revenged* on the Philiſtims for his two eyes; but thou haſt worſe enemies than the Philiſtims were to him. *Sin*, the *World*, the *fleſh*, and the *Devil*, theſe are the worſt enemies that ever mortall man had, it is good to be revenged on them; thou canſt never be revenged on them, except thou be zealous; there is no enemy beſides that it is lawfull to be revenged on, but onely upon theſe, on theſe thou mayeſt lawfully: theſe have done thee much ſpight, they have brought thee into the eſtate of wrath and damnation, they have made thee accurſed, and lyable to hell-torments for ever, they have pluckt out the two eyes of thy ſoul; now if thou wouldſt be zealous, thou mayſt be revenged upon them. The Apoſtle puts zeale and revenge together, yea, what *zeal*, yea, what *revenge*, 2 *Cor.* 7. 11. If thou beeſt zealous, thou mayſt be revenged upon ſin that hath done thee ſo much miſchiefe: it hath troubled thy peace, defiled thy conſcience, diſabled thee from worſhipping of God, hindred many good things from thee. Never hadſt thou any hurt, or any ſorow, or any evill, but thou maiſt thank ſin for it: Juſt cauſe haſt thou to be revenged upon ſin, there is an in-bred deſire of revenge in a man upon thoſe that wrong him; the Heathen could ſay,

Juven. Sat. 13. *Eſt vindicta bonum vitâ jucundius ipſâ.*

Revenge is ſweeter than life it ſelfe: Here it is true, and no where elſe. All other revenge is a damnable premunire againſt God, *vengeance* is mine ſays he, and who is he that revengeth himſelfe to intrench upon Gods right? but here revenge is commanded, yea it's ſweeter then life: here revenge and ſpare not, and this is the way, get zeal and be as hot as a furnace in anger againſt ſin, and beat it as *Moſes* did the Iſraelites Calfe, into duſt and powder; hath thy filthy couſening heart deceived thee ſo often, hereby thou mayeſt be revenged on it, be zealous to ſearch it, and curb it and tame it; have thy luſts been greedy, and proud, and ſenſuall; this humour they muſt have, and this

faſhion

fashion they must follow; and this pleasure they must take, and this liberty they must use. O if thou wouldest be zealous, thou mayest easily be revenged on thy lusts; hereby thou mayest be revenged on the Devill, and spight his kingdom to advance Christs; hereby thou mayest be revenged on thy *flesh*, that hath played the traitor so often with thee, thou maist afflict it, and master it and block it, and subdue it: hereby thou maist tread upon the world that hath so often entnared thee, thou mayest scorn it and contemn it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayest trample Satan under thy feet. It is a strange thing how little man study to be revenged on these enemies; let our own brother give us but a crosse-word, we are at daggers drawing to be revenged; but the Devil may baffle us, and the Devill may tempt us, and beguile us, we put it all up: Let a servant but anger us a little, and offend us but in a peece of service, or an errand, O we are so revengefull, and ready to make them smart for it! but sin may crosse us in our souls, and rob us of Christ, and deprive us of grace, and mercy, and peace, and all; yet we are good friends with it, we take nothing amiss; alas, these men are monsters and mad men, one day thou shalt see that sin and thy lust, and Satan, whose temptations thou hast been led by, &c. they are the worst enemies in the world; and if ever thou desirest to be revenged upon them, O endeavour to be zealous.

2. *Zeal inables us to doe good unto others.*

Secondly, consider thou wilt never be able to doe good unto others, unlesse thou be zealous. When men goe dreamingly on in Religion, they can never do good upon others: what do others thinke? they think basely and meanly thereof, as it it were a matter of nothing; but when they see a man zealous, this affects them indeed, if any thing will do it. When a man is zealous at a game he laugheth exceedingly, he is as merry as he can stand on his legs: another man that shall see it, will be apt to demand what fine merry pleasant game is that? so it is with ambitious men, when a man is zealous for a living, he rides through thick and thin, through frost and snow all the night long, this friend he seeks to, and that Noble man he flyes to, to help him in his suit: what will folks say? certainly he is going about some great living or other, he is so eager about it. So if thou wouldst be zealous for God, and fervent in religion, men would be compelled to conceive better of godlinesse, and of Christ, then thou mightest provoke others to godlinesse. Zeal is provoking *grace, Your zeal hath provoked very many. 2 Cor. 9. 2.* As zeal in charity provokes, so does zeal in every good worke provoke. Where *Theodoret* observs the wisdome of *Paul*, for he provokes the *Macedonians* by the zeal of the *Corinthians*, and the *Corinthians* by the zeale of the *Macedonians*; for zeal does mutually provoke one another. O what a deal of good mightst thou do in the house where thou dwellest, in the Parish where thou livest, in the Countrey where thou art, if thou wouldst labour to be zealous! I knew an old man, whether he be dead now or alive, I know not, that used constantly to go to the labouring men in the field, and catechize them and pose them in Religion, as they were reaping and working; he would go to mens shops where he was acquainted, and stir them up to have care of their souls, and by this means, brought above forty men and women to seek out for Heaven, that before had no more care that way, then if they had been like a company of beasts. Wouldest thou not be glad to do good? thou wilt never be able to do it, except thou be zealous. *Paul* had women, and sundry private Christians that are said to labour with him in the Gospel. This, this beloved, would cause Religion to thrive here among us.

Theodoret. *in locum.*

3. *Peoples zeal incourageth Ministers.*

Thirdly, consider I pray you *thou wilt discourage us that are Gods Ministers*, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us go cheerfully on in our callings. When *Titus* told *Paul* the fervent minde of the *Corinthians*, it encouraged the

Apoſtle when he told us your fervent minde, we rejoyced the more, 2 *Cor.* 7. 7. τὸν ὑμῶν ζῆλον ὑμῶν, ſo it is in the Originall, when he told us your zeal. Saint *Paul* was cheared to hear that. What greater diſcouragement to a ſchoolmaſter, then that his Scholars ſhould be dull and not profit? What greater diſheartning to a Captaine, then that his ſouldiers ſhould be faint-hearted, and without life? and what greater *griefe to a Miniſter*, then that his people ſhould be ſenſleſſe and liveleſſe? It made *Jeremy* weary of his life: It made the Prophet *Micah* lament bitterly. Woe is me, I am like the Grape-gleaners: It made the Prophet *Iſay* cry out, I have laboured in vain. On the contrary, when the people are zealous and forward, and drinke in the words of eternall life with all greedineſs, and bring forth fruit with abundance, this makes a Miniſter go merrily on in his function. *Zelo Eccleſiæ Dei congregatur*, ſaith Saint *Ambroſe*; It is zeale that does gather a Church, the zeal of the Miniſter, and the zeal of the people; the Lord quicken us in his mercy, that we may encourage one another daily: Let us be encouraged by you; when ye are reproved, be not offended. You think the Miniſter ſpights you, alas, we have no reaſon to wiſh any of your fingers to ake, much leſſe to wiſh that your ſouls ſhould periſh. When S. *Paul* commanded that the inceſtuous *Corinthian* ſhould be delivered to Satan, did he wiſh him any hurt? No, deliver him unto Satan, ſayes he, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus, 1 *Cor.* 5. 5. οὐδεὶς οὕτως ἐφίλει τὸν πορνεύσαντα ὡς Παῦλος, &c. ſayes *Chryſoſtome*. No mortall man loved that offender in *Corinth*, more than *Paul* did, ſayes he, when he would have him delivered unto Satan. It was onely that he might know he was a damned wretch unleſſe he amended, and that the devill ſhould have him unleſs he were humbled. What was his reaſon? his reaſon was this, *that his ſoule might be ſaved* in that day. O the Miniſter preaches damnation ſo often, he is unmercifull to our ſoules. O my brethren, we intend you the greateſt mercies of heaven in ſo ſaying, it is, that ye may not run into damnation, but may repent and believe the Goſpel. Do not thus diſcourage us whom God hath ſent to you as his Miniſters to labour in the word and doctrine among you, but ſtir up your ſelves to be zealous in hearing and obeying, that we may give up an account of your ſoules unto God with all cheerfulneſs.

Mic. 7. 1.

Ambroſe

Chryſoſt.

4. *Zeal makes a man excell.* Proverb.

Fourthly conſider, *you can never be excellent if ye be not zealous.* A Chriſtian ſhould ſtrive to excell: *aut Cæſar aut nullus*; nothing but the beſt ſhould ſuffice a Chriſtian. Wouldeſt thou then be excellent? get this ſame zeal: zeal runs after the beſt things; *Covet earneſtly the beſt things*, 1 *Cor.* 12. 31. The Word in the Originall is ζηλοῦτε, Be zealous after the beſt things: wouldeſt thou be excellent in prayer, and excellent in the duties of religion? be zealous therein. A Chriſtian is like fire: fire mounts up abſolutely aloft, and aſcends above all. So does a Chriſtian: he is better than all the men of this world put them all together: like *Iob*, there is none like him in all the earth. Every man elſe faine would be excellent, a *wordling* ſtrives to excell others in wealth, a *politician* to excell others in wiſdome, a *ſcholar* to excell others in learning, a *tradeſman* to excell others in his profeſſion. He is of a baſe ſpirit that does not deſire to excell in ſome thing: and ſhal not a Chriſtian then deſire to excell in grace?

5. *Zeal makes men like Angels.*

Fifthly, conſider I pray, who ye may be like if once ye be zealous; *ye may be like unto the Angels of heaven, they are ſpirits and flaming fire*, ſayes the Apoſtle *Heb.* 1. 7. If thou art zealous for God, thou art a bodily Seraphim; though thou canſt never be without ſin as long as thou liveſt in this world, yet as *Gregory* ſpeaks, in the mouth of zeale, thou mayeſt ſwallow up thy ſins; nothing will devour and conſume ſin ſo well as true zeal. O get a coale of this fire then from Gods Altar, and heat thy heart with it, and while thou mayeſt be like the bleſſed Angels of God, be not like the brutiſh ſons of

Gregor.

the

the old *Adam*. Zeale is it that maketh an Angel to be an Angel. *Angeli sine zelo nihil sunt*, ſayes *Ambroſe*, the Angels are nothing without zeale. If thou hadſt zeale unto God, then thou mighteſt be like unto Angels. Ambroſ.

Sixtly, Conſider what infinite need thou haſt of true zeale. Suppoſe a great froſt, and a tedious cold Winter were a coming, and then no firing were to be had, would not men buy as much fewel as they could get, and ſtack it, and ſtore it, that they might have it at their need? otherwiſe they were not able to live, nor to dreſſe their own ſuſtenance, they would certainly ſtarve if they ſhould have no firing in ſuch a cold time. Beloved, I ſpeak to ſuch as have eares to hear, ther's a cold time of Religion a coming, and the wrath of God is ready to break forth, to plague mens ſoules with key-coldneſſe this way, becauſe they have deſpiſed the zeale of the Lord, and no firing to be had then, God knowes how ſoon the power of Gods Word may be taken from us. You who love your own ſoules, look about, lay up ſome firing, and be not ſlothful in all this buſineſſe; do all diligence to ſtore up grace for your ſelves, this will help you to zeale, *not ſlothful in buſineſſe, fervent in ſpirit, Rom.* 12. 11. ζεοντες, ſo it is in the Original, zealous in ſpirit. If ye will not be ſlothful in buſineſſe, ye ſhall quickly be zealous in ſpirit. O get quickly the ſpirit of prayer, to be zealous in prayer by faith; it will be the beſt ſtring to your bow, it will be your onely thing left; nothing left you but prayer in ſecret unto God, had not ye need to be diligent for that? When a poor cripple hath nothing to truſt to but onely his begging, he will ply that. When a poor day-labourer hath never a foot of ground, nor any thing but only his fingers ends to maintaine him and his family, he will be ſure to imploy them; alas, if he ſhould have a wound in his hands, or he ſhould loſe the uſe of his fingers, what ſhall he do? when a mans houſe leanes mainly upon one pillar, he will look to that pillar. Thus it is with thee. Thou ſhalt have little elſe beſides prayer, thou muſt get it out of thy fingers ends. Now we that are Gods Miniſters ſtudy all the week long to quicken you here when you come to Gods Houſe, while ye are thinking of other matters; but if God ſhould once take away us from you, all the work lies upon your backs, and ye have little elſe beſides Prayer and Gods Word for to help you. O therefore be not ſlothful in this buſineſſe, get a ſure hold in Chriſt, that ye may be able to hold in the evil day. No matter though the world do deride you; for if ye have true zeale, ſayes *Chryſoſtome*, ye will feare praiſe or diſpraiſe no more than if you were all alone in the World, and no man beſides you. If no perſwaſions can prevaile with thee to the trading for this zeale that I ſpeak of, heare what the Lord Jeſus doth peremptorily threaten: It ſhall come to paſſe that I will ſpue thee out of my mouth. 6. *We have great need of zeale.*

The

The XIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto I have ſhewen how the affections muſt be ſet upon God, and eſpecially the zeale of them. I have ſhewen the woful eſtate of that ſoul, that doth not ſet its affections this way, together with ſundry uſes of the point. Now let me perſwade you with motives to this duty, namely, to ſet your affections on God. The Apoſtle in this place uſeth five ſtrong perſwaſions hereto, as the words may alſo be conſtrued.

In the context are theſe motives to ſet our affections on God.

1. *Becauſe elſe we deny our intereſt in Chriſts reſurrection.*

Firſt, by a ſtrong obteſtation, as a mother perſwades her childe, as ever thou art my childe do this for me. If *ye then be riſen with Chriſt, ſeek thoſe things that are above. If ye be riſen with Chriſt, ſet your affections on things above*, q.d. as ever ye be riſen with Chriſt, do it, as he beſeeches the *Philippians, If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill ye me joy*, Phil. 2. 1, 2. q.d. as ever ye acknowledge any comfort in Chriſt, as ever ye believe any communion of the Holy Ghoſt, any mercies and bowels in God, fulfill this exhortation: this is a ſtrong perſwaſion indeed; for if this cannot prevaile with you, ye deny all the comforts of Chriſt, ye deny all communion of the Spirit, ye deny all the mercies of God, and therefore it is ſtrong; as a mother counts it a ſtrong intreaty to her childe, as ever thou art my childe, as ever thou take ſt me to be thy mother, obey me in this; for if her childe will not yeeld, he muſt needs deny the wombe that bare him, and the paps that gave him ſuck. Wilt thou deny the Lord Jeſus? wilt thou *deny his reſurrection*, and all intereſt in it? if thou wilt not deny it, ſet thine affections on God, as ever thou art riſen with Chriſt, be ſure for to do it. Wilt thou ſet thine affections upon the things of this world, when Chriſt intreats thee as ever thou art his, to ſet thine affections on him?

2. *Becauſe we are dead to the things of this world.*

Secondly, The Apoſtle here perſwades by a ſtrong argumentation; for ye are dead, ſayes he, verſe 3. Set your affections on things above, not on things on the earth, for ye are dead, *ye are dead to the things of this life*; will ye ſet your affections to thoſe things ye are dead to? ye are dead to the things of this life, if ye be Chriſts, and therefore not ſet your affections on them; *mortui non mordent*, as we ſay, dead men bite not one another with ſlanders and reproaches; did ye ever ſee a dead man go up and down drinking and bowzing, whoring and gaming, and carking and caring? Ile as ſoone believe that a dead man can do this, as a true Chriſtian. I confeſſe that corruption may carry a good Chriſtian into ſin, but he *is dead to theſe courſes*, he cannot ſet his affections hereon, he is dead; and will ye ſet your affections on the things of this world, now ye are dead? Bring a childe of God

God to your drinkings, and your whiffings, his affections are dead, he hath no heart to them: bring him to your ſportings, and your vain merriments, and your fooleries, you ſhall ſee him ſo dead to them that ye ſhall have no delight in his company. S. *Paul* makes this an argument *ab abſurdo*. How ſhall we that *are dead to ſin, live any longer therein? Rom.* 6. 2. How is this poſſible? I ſhall as ſoon believe it, as that a dead man ſhould walke along your ſtreets in a winding ſheet: What? know you not this, ſayes he, what a Chriſtian, and yet his affections on ſuch courſes as theſe? this is impoſſible, how ſhall we &c. So that this is another ſtrong perſwaſion, becauſe ye are dead therefore ſet not your affections below.

3. *Becauſe Chriſt is our life.* *Vt vitam redimas.* Horat.

Thirdly, the Apoſtle here perſwades by a ſtrong reaſon, Chriſt is your life, verſe. 4. Life is ſweet, it is true, and a mans affections are ſtrong to his life, *veſtes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are ſtrong ſet to life. Now Chriſt is thy life, or elſe thou art but a damned wretch: if thou beeſt a true Chriſtian, Chriſt is thy life, and wilt not thou *ſet thine affections on thy life*; his Commandements are thy life, his Word is thy life, his ordinances are thy life, his promiſes, his favours, his bloud, are thy life, and wilt thou not ſet thine affections on thy life? If thou beeſt a true Chriſtian, thou'lt pray for life, and repent for life, and ſanctifie the Sabbath for life, and put up an injury, and be obedient to God for life. All thine affections conſpire together for life: thou loveſt thy life, and thou deſireſt thy life, and thou rejoyceſt in thy life, and thou feareſt that which is hurtfull to life, and hateſt that which is contrary to life; all thine affections will be to thy life; and therfore ſet thine affections on Chriſt, for he is thy life.

4. *Becauſe Chriſt will bring us to glory.*

Fourthly, The Apoſtle here perſwades by a ſtrong deduction. When Chriſt ſhall appear, then ye alſo ſhal appear with him in glory, verſe 4. this is an excellent motive to ſet thine affections on God, *becauſe he will bring thee to glory*, every man affects glory. Now all the glory of this world is *a blaze*, glory. as our proverb is, a good proverb it is, it is but *a blaze*, and not worthy thine affections, none but baſe hearts will affect this; thou art the child of wrath and damnation from the cradle to the coffin, thou art going to hell and confuſion, if thou beeſt not a new creature in Chriſt: and wilt thou affect to be a Gentleman, affect to be a King or a Lord? wilt thou affect to get credit, and honour, and repute among men, to be praiſed by mens mouthes? this is even as if a theefe ſhould affect credit as he is going to the gallowes. Set thine affections then *upon God and upon Chriſt*: when he appears hee'l help thee to a Kingdome of glory. Chriſt is the King of glory, who is the King of glory? It is the Lord of hoſts, he is the King of glory; ſet thine affections on him then. The vulgar have a pretty ſaying, He that is in favour with the King, is halfe a King. What may not ſuch an one doe? what may not ſuch an one have? if he be in favour with a King? *potens potentum amicitia*, Potent is the favour that a man hath with him that is potent. And therefore ſet thine affections upon Chriſt, let thine affections be in favour with Chriſt; what is that then thou canſt not have? thine affections are potent, if they be in favour with him; all power is given to me in heaven and earth, ſayes Chriſt, *Matth.* 28. 18. Chriſt is very potent: if thine affections be not ſet on him, he is potent enough to damn thee; if they be, he is potent to ſave thee, and when he appears, then ſhalt thou appear with him in glory.

5. *If our affections be not ſet on Chriſt, they are out of order.*

Fifthly, the Apoſtle here perſwades by a ſtrong illation or inference. Mortifie therefore, ſayes he, mortifie your earthly members, inordinate affection, &c. verſe 5. Marke, he cals the affection, when it is not ſet aright upon God, he cals it *inordinate affection*; if thine affections runne more after the things of this life, than after Chriſt and his VVord, and

his commandements, and his Ordinances, thine affections are diſorderly, they are all out of order. Order is to be obſerved in all things, and wilt thou ſuffer diſorder break in upon thy ſoule? diſorder turns all topſie turvie; diſorder will undoe a whole Kingdome: if a Kingdome be out of order, it muſt needs go to wrack. If a family be out *of order*, it muſt needs be brought to nought; nothing can ſtand without order; no art can conſiſt without order; and certainly thy ſoule cannot ſtand without order; if thine affections be out of order, thy ſoule is in civill wars, and cannot ſtand, but muſt periſh. Now if thine affections be not ſet upon God, they are all out of order. VVhat's the reaſon that men are ſo forgetfull of their ſoules? if their bellies do hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to diſpatch them; but their ſouls may periſh and be damned, they doe not remember them. What's the reaſon of this? their affections are out of order. *Ordo eſt mater memoriæ*, order is the mother of memory; a man can never remember his buſineſſes, if all be out of order. Saint *Paul* rejoyced to behold their *Order* in *Coloſſe*, *Colos.* 2.5. He was glad to ſee that all their affairs were in order; why then he hop't all would go wel with them. *David* prays God to *Order* his ſteps: *Order my ſteps in thy Word, and let not any iniquity have dominion over me Pſal.* 119. 133. He knew that his luſts would be like maſterleſſe hounds, he ſhould have no hoe with them, if his ſoule were out of order. Order my ſteps in thy word, ſayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas, every luſt will dominier, every corruption will be like a maſterleſſe hound, as we ſay. *Job* ſaith, that death is out of order, *Iob.* 10.22. And *Aquinas* and other Divines thence do obſerve that hell is out of order; and wilt thou ſuffer a *diſorder* to come among thine affections? alas they will be ſo buſie about the things of this life, that thou ſhalt find no while for better imployments, no while for repentance and amendment, no while for bethinkiug thy ſelfe of thy wayes to provide for thy ſoul. Diſordered perſons are buſie bodies, ſayes the Text. *We hear there be ſome among you that walke diſorderly and are buſie-bodies*, 2. *Theſſ.* 3. 11. If thine affections be diſorderly, they will be ſo buſie, that thou ſhalt never finde leaſure to traffick for Heaven, or the ſalvation of thy ſoule. Beloved, this muſt needs then be a ſtrong perſwaſion to ſet your affections above, becauſe otherwiſe thine affections are all out of order. Thus farre the Apoſtle here helps us with motives expreſſed in the context.

Other motives to ſet our affections on God.

That which the Apoſtle begins, let the theme of my Text go further in the ſame. Many and ſweet motives there are that may be ſtirred up to this duty by, to ſet our affections on God.

1 *Becauſe it is eaſie to proſecute that we affect.*

The firſt motive is taken from the *eaſineſſe that our affections put us in, to proſecute any thing we affect*: if our affections be ſet on a thing, they make it eaſie to proſecute; if thou affect the things of the world, thine affections make it eaſie to labour and to toyle, eaſie to riſe early, eaſie to ſit up late, eaſie to travell, and go through any other difficulty: the *covetous* man thinks his labour to be eaſie, ſo he may gain and get profit; the *voluptuous man* thinks it eaſie to hunt and to hawk, and ride himſelf out of breath, ſo he may have pleaſure and delight. Take thine eaſe, ſayes the Rich man in the Goſpell, *Take thine eaſe, eat, drinke, and be merry*, *Luke* 12.19. He thought it eaſie to pull down, and to build up, eaſie to gather in his harveſts and his wealth, eaſie to be an Epicure and a drunkard, and voluptuous, why? becauſe his affections were ſet hereupon: Is it ſo that thine affections are able to make any buſineſſe eaſie? O ſet thine affections upon God, *repentance* will be eaſy, *mortification* will be eaſy, and ſelf-denial will be eaſie, and to ſuffer all the reproaches of Chriſt wil be eaſie, if once thine affections were ſetled that way;

knowledge

knowledge is eaſie to him that underſtandeth, *Prov.* 14.6. The ſcorner ſeeks it, ſayes *Solomon*, and he cannot finde it, the worldling ſeeks it and he cannot finde it; it is hard, ſayes one, to know how to pray and be holy, it is hard ſayes another to know how to repent and give over my ſinnes, and be ſtrict, and I cannot do it. No? that is, *becauſe thine affections are bent another way*: but if thine affections were ſet upon Heaven, this knowledge were eaſie. Come unto me ye that labour, ſayes the world, I will make it eaſie to travell, and carke, and care; come unto me, ſayes pleaſure, I will make it eaſie to be merry and to laugh: come unto me ſayes the fleſh, I will make it eaſie to be revenged on him that does wrong thee; I will make it eaſie to obtain this and that. So ſayes the Lord Jeſus, *Come unto me ye that labour, and I will give you reſt, my yoke is eaſie*, *Matth.* 11.30. What ever thou affecteſt come to it, and thou ſhalt finde it to be eaſie. A man would wonder how the labouring man will ſweat and worke till he is faint to get a little maintenance, the reaſon is this, *he affects it*. One would wonder what dangers *Alexander* did run through to enlarge his kingdome and his power, the reaſon is this, *he affected it*. One would wonder how *Baals* prieſts cut themſelves after their manner with knives, and with lancers, till the blood guſhed out upon them, 1 *Kings* 18.28. the reaſon was this, *they affected will-worſhip*. Any thing is eaſie when a man does affect it: wouldeſt thou perſwade a man to any hardſhip under Heaven? do but turn his affections unto it, and thou haſt prevailed: *Flectere eſt victoria*, ſays *Auſtin*, do but bend a mans affections, and thou haſt prevailed with him. O ſayſt thou, I find it ſo hard to be zealous, ſo hard to be heavenly, ſo hard to depend upon God; what is the reaſon of this? thine affections are earthly; if thine affections were ſet right, it would be the eaſieſt of ten thouſand. My heart hath ſuch a haunt, and I find it ſo hard to break my ſelfe of it; I am cholerick, and I find it ſo hard for to bridle it; I am poor and afflicted, and I finde it ſo hard for to beare it; alas, alas, it is the eaſieſt thing in the world, if thine affections were to it. Wouldſt thou not be glad to count it to be eaſie to ſerve God, eaſie to walke in all holineſſe? no ſuch treaſure as to live at eaſe, as we ſay. I know thou wouldeſt be glad to finde it eaſie to abandon thy corruptions, and pleaſe God better than thou doeſt: O labour then to ſet thine affections on God, and all things are eaſy. Should we perſwade thee to part with thy geegawes, thou art ſo loath, it is a hard task to perſwade thee, that is, becauſe thou wilt be proud ſtil: ſhould we perſwade thee to diſcard wicked company out of thy houſe, thou keepeſt an Alehouſe, and thou art loath to thruſt them forth of thy houſe, that is, becauſe thou wouldeſt fain have their cuſtom, thine affections are that way, and therefore it is not eaſie to perſwade thee, but ſet thine affections aright, and every difficulty is eaſy.

L. 4. c. 12. de doct. Chriſt.

2. *A man is not aſhamed of what he affects.* *Agesilaus. Philopam.*

The ſecond motive is taken from the *ſhameleſſeneſſe of the affections*: if thou beeſt once deeply affected with any thing, thou wilt never be aſhamed of it: See a proud *phantaſticall fool that* affecteth his long locks, and his love-lock. Every one that is ſober-minded and ſees him, is ready to ſay, what a humerous fool is yonder man, what a ruffian he is? how like a Maſtiffe or a Bedlam does he look? yet the fool is not aſhamed thereof, becauſe he affects it. See a *light-headed wretch* that is ever a fooling, and ever a jeſting, and ever a toying, and playing, and this ſport, and that ſport. Every grave man that beholds him is apt for to ſay, what a vain man is this? I never ſaw ſuch a light-headed ſot in my life; yet the wretch is not aſhamed thereof, becauſe he affects it. The *Swearer* ſwears and is not aſhamed; the *worldling* covets, and is not aſhamed; the *mocker* mocks and is not aſhamed; though every man in his wits that does view them, marvels at their madneſs, and how deſperate they be, all cry ſhame on them, yet they are not aſhamed becauſe they affect it, *Thou haſt a whores forhead, thou refuſeſt to be aſhamed*, *Jer.* 3.3.

The whore whoſe affections are ſet on her lovers, and her adulterers, cannot be aſhamed, but ſhe dares go on for all the ſhame of the earth; why? becauſe ſhe affects them. *Nero* was not aſhamed of his villanies in the open market of *Rome*. *Veſpaſian* was not aſhamed of his ſtinking covetouſneſſe by urine. If it be thus, O why doeſt thou not ſet thine affections on God, and on Chriſt and his lawes? thou couldeſt never be aſhamed hereof, if once thou didſt truly affect them. When *Davids* affections were ſtirred to dance afore the Ark of God, and put off his garment to do it the better, fie upon thee, fy upon thee, ſays *Michol*, fie for ſhame, what art thou not aſhamed to make thy ſelf vile on this faſhion? I wil be more vile yet, ſays he, if this be vileneſſe, to rejoyce before God; if this be eſteemed a vileneſſe, I will be more vile yet: he could not be aſhamed, becauſe his affections were ſet upon Gods Arke. Out you Puritan, you are a vile companion, to be ſo preciſe as you are: you muſt be reproving and talking of the Scripture upon every occaſion; out you hypocrite you, are you not aſhamed to do thus? No, no, he is not aſhamed, he can never be aſhamed: If this be to be a Puritan, to be holy and ſtrict againſt ſin, I will be more a Puritan yet; If this be to be an *hypocrite*, to be labouring to draw others from their luſts, I will be a more hypocrite yet. If this be *ſingularity*, not to do as the men of this world doe, I will be more ſingular yet; I will ſpeak of Gods teſtimonies and it were before Kings; and I will *not be aſhamed*, *Pſal.* 119. 46. Impudence, and not to be aſhamed, is a very great matter; if it be in ſin, it is deſperate, it is a ſign a man is deſperately affected towards ſin; but if it be in good, it is admirable; it is a holy *kinde of impudence*, it is a ſign a man is deeply affected towards good, ſo affected that nothing can make him aſhamed. Never will a man be aſhamed of that which he affects; fie for ſhame, will you be rich and take in ſuch profits? will you be in ſuch credit? fie, will you be a Lord and a Noble man in ſuch honour? will you be learned and gather ſo much knowledge? He conceives they are all fools that ſay ſo; though peradventure they doe not affect ſuch things, yet he does, and therefore he will not be aſhamed of them. So if thine affections be ſet upon Chriſt, thou wilt never be aſhamed of his croſſe, never aſhamed of his badge, never aſhamed of his Word. The children of the Devill are not aſhamed of their abominations; they can drinke, and be drunken, and vomit, and reele, and not be aſhamed; they can be proud, and carnall, and have no more religion in them than the ſtock, and not be aſhamed. *Ageſilaus* will not be aſhamed of his halting, *Philopamenes* will not be aſhamed of his deformednеſſe, when they hold it their credit to be thus as they were. O therefore *ſet thine affections on God*, and thou ſhalt never be aſhamed of his wayes.

3. *What the affections be upon, they will hanker after that.*

The third motive is taken from the hankeringneſſe of the affections. *Look what thou ſetteſt thine affections upon, that thou wilt hanker after.* If thou ſet thine affections on the things of this life, thy heart will ſo hanker after them, that they will haunt thee what ever thou goeſt about; they will haunt thee at prayer time, and haunt thee at Church time; they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Flie in *Albertus* that was ever hankring after the bald head: though he flapt it off againe and againe, yet ſtill it would be hankring, he could never be rid of it, it would ſtill be a hankring. Who would be thus troubled with his affections? he cannot go by an Alehouſe, but his *affections* water to go in; he cannot ſee a paire of Tables, but his *affections hanker* after a game; he cannot meet with an injury, but his *affections itch* to revenge; he cannot ſpeak well nor do any thing which is commendable, but his affections muſt be ſwelling with pride. Who, I ſay, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon pain of his heavy diſpleaſure, nevertheleſs her affections did ſo *hanker after* her houſe, and her countrey, and her ancient

ancient acquaintance, that ſhe looked behinde her, *Geneſis* 19. 26. Her carnall affections did ſo haunt her every ſtep ſhe tooke, that they never lind, till that ſhe lookt back. They are greedy dogs, they look to their own way, *Iſay* 56. 11 Thine affections if they be not ſet right, they are like *greedy dogs* in the Kitchin, that are ever looking to the platters, be the Miſtris eye never ſo little off, they are licking inſtantly. So thine affections are ever hankring after that which thou affecteſt: and therefore thou art beſt to ſet thine affections on God: for look where they are ſet, there they will be hankring. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day ſhall a man *look to his Maker*, and his eyes ſhal have reſpect to the holy One of Iſrael. *Iſay* 17.7. At that day, that is, when God ſhall convert them, then their hearts ſhall ever be hankring and looking after God. O then ſet thine affections on God, if ever thou deſire thy heart ſhould hanker after God. It is the brand of a wretch, thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankring after thy pleaſures and thy copeſmates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and Prayer tedious, and godly diſcourſes are tedious unto thee: why? becauſe thy minde hankers about othergates matters, as long as it is thus, thou canſt not not be ſaved. *Look unto me*, ſayes Chriſt, *and be ye ſaved all the ends of the earth*, *Iſay* 45.22. Ye can never be ſaved, unleſſe ye hanker and look after me, ſayes the Lord; as the *Heliotrope* or the turn-ſol that ever looks towards the Sun, ſo a gratious heart does after the Lord. God counts it an honour unto him, that the ſoule ſhould be ever a hankring and ever a looking after him; *Æſtimari nos putamus toties, quoties aſpici*, ſayes *Seneca*; it is a true ſaying; we think we are eſteemed when men do look after us; So God counts it an honour to his Majeſty, when our ſouls do hanker and look after him. It is true, the things of this life may chance to draw away our minds now and then, and make us look after them, but if we have any grace, ſo much as the grain of a Muſtard-ſeed, our ſouls will ever be hankring and looking after God. So it was with *Jonas*, though his corruptions had made him to look off from God, nevertheleſſe he could not abide to be in that caſe, his heart is again looking and hankring after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and ſtrength yet to be reſolute for God, *Yet will I look again towards thy holy Temple*. *Ionah* 2.4. Let God afflict me, I cannot but look to him; let God fling me into the Whales belly, I cannot but hanker after him; let him caſt me into the belly of hell, yet will I look againe, ſayes he: his affections were ſet upon God, and therefore did his heart ever hanker and look after God. This is a ſweet motive to perſwade us: if we would once ſet our affections on God, our ſouls would ever hanker and look after God.

Senec de tranq.

4. *Our affections ſpur us on to what we affect.* *Melan. in Eth.* *Lud. Viv. l. 3. de anima.*

The fourth motive is taken from the ſpurrings of the affections, *they ſpur a man on to that he affects*: they are *animi calcaria*, as *Melanchthon* does call them, they are as it were the ſpurres of the ſoule. What is the reaſon that men go on in any buſineſſe like lazie jaded Aſſes? ſayes *Vives*, becauſe they have no affection to it. What is the reaſon they go ſo ſluggiſhly on to good duties, they ſit ſo ſenſeleſſy ſtill in their ſeats at a Sermon, they kneel ſo lumpiſhly, and dead-heartedly in prayer to God? becauſe they have no ſpurs in their ſides, they have no affection to theſe things. Now if we would ſet our affections on God, we would feel in our boſomes a certain ſpur that ſpurs us to every good word and work? a gracious heart is ſaid to *ſtirre up it ſelfe*. *Exod.* 36.2. God counts thoſe prayers no prayers, that are not full of theſe ſpurrings and ſtirrings; there is none that calleth upon thy name, that *ſtirreth* up himſelfe to take hold on thee, *Iſay* 64.7. Doeſt thou call upon God, and haſt thou no ſpurrings nor ſtirrings in the duty, doeſt thou not ſpur up

thy ſelfe to pray with good life? the Lord ſayes thou doeſt not call upon his name at all. As ever thou deſireſt to be ſtirred up and ſpurred on to good exerciſes, ſet thine affections on God, they are the ſpurs of the ſoul: the ſoul goes cheerfully on, when it goes with affection.

5. The fifth motive is taken from the heartineſſe of the affections; and therefore the heart is many times and often in Scripture put for the affections. *My heart*, ſayes *Deborah*, *is towards the Governours of Iſrael*, *Iudges* 5.5. that is, mine affection is towards them, *O ye Corinthians*, *our mouth is open unto you*, *our heart is enlarged*, 2 *Cor.* 6.11. that is, our affections are enlarged. Look what ever thou affecteſt, thy heart is ſet upon it; this motive is ſtrong to perſwade, for if the affections be in a manner the very heart of the ſoule, this may well move us to ſet our affections upon God; wilt thou ſettle thy heart any where elſe but onely upon God? O how heinouſly does the Lord take it at thy hands, that thou haſt no more heart unto him? He gives thee his Word, and thou haſt no heart to it; he gives thee his Sabbath, and thou haſt no heart to it; he gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandements, and thou haſt no heart to them. O the Lord is ſo angry with thy ſoule, that he cals thee a foole and a ſot, and he repents that ever he hath vouchſafed theſe things to ſuch wretches as thou art. Wherefore is there a price in the hand of a foole to get wiſdome ſeeing hath no *heart to it*, *Prov.* 17. 16. Wherefore ſayes God, and to *what end is a price put into* your hand to get wiſdome? Ye might have gotten wiſdom a long time, or ere now, how to be new creatures and in Chriſt, how to get grace, and peace, and mercy with God; ye have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, ſtrength, life, liberty; ye have had a fair time to get grace and holineſſe in Jeſus Chriſt; prices have been put into your hands, but ye have had no heart nor affection to them. The Lord is exceedingly wroth with you, he caſts the foole in your face, and repents that ever he hath lent you theſe things; wherefore is a price put into the hand of a fool, ſeeing he hath no heart to it? no heart nor affection to make uſe of it. Wherefore? ſayes he, to what end? wherefore is a price put into a fools hand, that ſees not the worth of it? better he had been ſent to hell quick and never heard Sermon; better he had been damned many yeeres ſince and never had the meanes. What will ye be drunkards in ſpite of preaching? and adulterers, and fornicators, in ſpite of Gods threats? mockers and deſpiſers of them that are good, lovers of pleaſures more than lovers of God, in ſpite of the Lord Jeſus? Oh this does wofully provoke God, that ye ſhould have no more heart nor affection to theſe things than ye have. Set your affections then upon God, if ever ye will be wiſe to eſcape the vengeance to come; your affections are your heart, be not ſo rebellious as to deny your heart unto God.

6. *Affections are the ſoftneſſe of the heart.* *Phi. Jud. de ſacrif. Abel & Cain.* The ſixth motive is taken from the ſoftneſſe of the affections; the affections are the ſoftneſſe of the heart, *Affectus ſunt fœmineus animæ partus*, ſayes the Philoſopher, they are the feminine and tofdy brood of the heart. Thy heart is a ſoft heart where thine affections do ſtand; if thine affections be ſet upon the things of this life, thy heart is a ſoft heart thereunto, thy heart is ſenſible of every profit, ſenſible of every vaine pleaſure; the things of this life can eaſily ſink down into thy heart, if thine affections be to them. O let thine affections then be ſet upon God: what wilt thou have a ſoft heart to the world? the things of the world may eaſily work on it; and wilt thou have a hard heart to God, that he may not work on it? *Hardneſſe of heart* is an argument that a man is damnably and deſperately impudent, and will neither obey God nor his Miniſters. So God tels *Ezechiel*, the houſe of Iſrael

Iſrael will not hearken to thee, ſayes he, for they will not hearken unto me; for all the houſe of Iſrael are impudent and hard-hearted, *Ezek.* 3. 7. When their hearts were once hardned, they were ſo impudent, that they would not hearken and obey the Miniſters of God, nor God himſelfe. This is a lamentable condition then thou art in: if thine affections be earthly and carnall, the heart is quite hardned to Godward. Now then my brethren, we ſee here the reaſon why ye can refuſe to obey, and be divorced from your ſins: we ſee the reaſon why ye neither yeeld to God, nor his Miniſters, this is the reaſon, ſayes God, ye are impudent, and your hearts are deſperately hardned. And this is the brand the Holy Ghoſt ſets upon you; when your hearts are thus hardned, he cals you plainly, wicked men, and wicked women. *A wicked man hardneth his face*, *Prov.* 21. 29. Is it not a pitifull thing that a man ſhould go to hel & have no remedy to deliver him? to be damned, and have no remedy in the world to eſcape it? in ſuch a caſe is thy ſoul, whoſe heart is thus hardned. He that being often reproved hardneth his heart, ſhall be deſtroyed *without remedy*, *Prov.* 29. 1. Haſt thou not been often reproved? I know thy conſcience cantell thee thou haſt been often reproved, haſt thou not hardned thy heart? I know thy conſcience can witneſſe that thou wouldeſt not leave off thy courſes; but haſt hardned thy heart to this day, thou knoweſt I ſay true; well then, read what a pitious condition thou art come to, there is no remedy for thee to avoid the damnation of hell; thou ſhalt be deſtroyed without remedy, ſayes God, I confeſſe there is a remedy, but he ſhall be deſtroyed without it. The remedy that God uſes to deliver men from hell, is to reprove them for their ſins, but thou putteſt off reproofs, the preaching of the Word, but thou doeſt diſobey it; the blood of the Lord Jeſus, but thou doeſt defile it, and wilt not lay downe thy corruption for it, there is a remedy but thou wilt not uſe it; no, thy heart is hardned, and thou ſhalt be deſtroyed without remedy: aſſure thy ſelfe of it, for the mouth of the Lord hath ſpoken it. I ſpeak to you who ſpeak evill of the good way, and call it all to naught; your hearts are all hardned on this manner; when divers were hardned, ſayes the Text, and *ſpake evil of that way*, *Acts* 19. 9. They that ſpeak evill of the wayes of God are all hardned. O, ſayeſt thou, I do but ſpeak againſt Puritans, and Hypocrites, God forbid, yea God forbid indeed; but does not thy conſcience witneſſe thou ſpeakeſt evill of the wayes of the Lord? Thou knoweſt the Lord commands exhorting and reproving one another, and thou ſpeakeſt evill of it: what hath he to doe to reprove me? ſayeſt thou. Thou knoweſt God hath commanded us to walk ſtrictly, and preciſely, and purely, and thou ſpeakeſt evill of it: what muſt we be ſo pure forſooth? and ſo preciſe, and ſo ſtrict? Thou ſpeakeſt evill of the way of the Lord, and the Lord ſayes thou art the man that art hardned. I ſpeak to you that break the limits of God. God hath commanded you a great while ago to repent and beleeve, and caſt away the evill of your doings: Many dayes are paſt ſince ye were called hereto; yeſterday and to day thou art called and yet thou amendeſt not; thou art the man that is hardned. Again, he limits a certain day after ſo long a time, as it is ſaid, to day if ye will heare his voce, harden not your hearts, *Heb.* 4. 7. thou haſt broken this limit, and thou art not converted to this day, thou art the man that is hardned. I ſpeak to you who refuſe to amend your lives: ye do not only not amend, but alſo ye refuſe to amend, ye are the men that are hardned: they have made their *faces harder then a rock*, they have refuſed to returne, *Ier.* 5. 3. When men refuſe to returne, they have hardened their hearts like a rock, and more too, ſayes the Text. Ye have refuſed, and it is not unknown to your conſciences that ye refuſe, therefore ye are the men that are hardned; ye are the men that ſhall be deſtroyed without remedy. I pray God help you with a remedy, and awaken your ſouls, that ye may be hardned no

longer

longer: for if ye be, ye ſhall be deſtroyed without remedy. I beſeech you conſider your poor ſouls, and underſtand, if perhaps ye may finde mercy.

Quint. *Schola cujuſque ordinis homines admittit*, ſayes *Quintilian*, the ſchoole admits all ſorts of ſcholars. So I may ſay of you, the Schoole of Chriſt admits all ſorts of ſinners among you, There is never a wretch among you all, but if now ye will be content to go to Chriſts ſchool, ye ſhall be admitted to learne. The Lord give you hearts ſo to do. O then ſet your affections on God; the affections are the ſoftneſſe of the heart, and this is the way for to ſoften them.

The XIIII. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

A Beginning hath been made to perſwade you with motives that ye would ſet your affections on God. Five motives have been noted that our Apoſtle handles in this Chapter: and ſix motives that the theme it ſelfe does afford you. Give me now leave to go on in the ſame point, and to help you with more. For if this point be not copious with motives, no point can be copious. All perſwaſion is by moving the affections, what ever the theme be; now when the affections themſelves be the theme, the matter of neceſſity muſt be copious and abundant: other motives remaine to ſet your affections above.

Other motives to move the affections.

1. *From the everlaſtingneſſe of the affections.*

The firſt is taken from the *everlaſtingneſſe of the affections*. Our affections are everlaſting in our ſoule, eſpecially ſome of them, and thoſe that are not, when the ſoule is in hell, the very want of them are a little hell to the ſoule, for there ſhal be no joy, no delight, no hope, no comfort, no love; and as the ſtomacke when it wanteth its meat, it devoureth it ſelfe: ſo theſe affections, when the matter is wanting, they ſhall eat up, and devoure up the ſoule. There's no matter in hell to joy at, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this ſhall vexe the ſoule with weeping and gnaſhing of teeth: nevertheleſſe, many of the affections, whether a man go to heaven or to hell, *are everlaſting affections*: joy, and delight, and love, and all the liking affections ſhall be everlaſting in heaven: fear, and horrour, and hatred and griefe, and deſpair, and ſhame, ſhall be everlaſting in hell, there ſhall be weeping and gnaſhing of teeth, ſayes the text, he does not ſay there ſhall be love or joy, &c. Now are the affections everlaſting in the ſoule? know this, nothing but God can hold the ſoule tack, as we ſay, everlaſtingly. It's true, we may affect meat for a while, and raiment for a while, and maintenance for a while, and houſes and wives, and husbands, and recreations for a while, till we die; but when death comes, death takes off theſe objects for ever. If thine affections were

were mainly set upon these things; when these are all gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* sayes of the wicked, though he had the World at will while he was living, yet sayes he, he shall perish for ever like his own dung, they which have seen him, shall say, *where is he? Job* 20. 7. Before, he was at his pleasures, and his profits, and his businesses in the world, there he was where his affections did run; but now when his pleasures are all gone, his house, and his lands, and his markets are all gone, alas, where is he? He is now at a losse. *Zophar* knew well enough where he is when he dies, he is in hell to be damned and tormented for ever; but he expresses it thus, to shew that now he is at a losse. Set thine affections then upon grace and upon the feare of the Lord; for though thou dyest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his country, and his children, and his wife, and his house, and *Demetrius* said to him, How now *Stilpon*, where art thou now? art thou not at a losse? οὐδὴ τὰ εἶπε, *at a losse*? sayes he, No, no, I have vertue still, and righteousnesse still; so if thou shouldest lose means and maintenance, friends, stayes, hopes, health and all, thou couldst not be at a losse: were thine affections set upon Christ, thou wouldest have thy faith still, thy comfort still, thy peace of conscience still, assurance of heaven still. Thine affections are everlasting, and therefore set thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

Stilpon Plat. περὶ παιδ. ἀγωγ. Senec. in Epist.

2. *From the infinitenesse of the affections.*

The second motive is taken *from the infinitenesse of the affections*; the affections are infinite, and therefore nothing in this whole world is able to satisfie them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with increase. *Eccles.* 5. 10. give him tens, he would be glad with twenties; give him them, he could afford to have hundreds; give him them, he could desire thousands; when he hath thousands, he is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take me a silly man, give him a Curateship, he desires a Vicaridge; give him that, he desires a Parsonage; give him that, he desires two Benefices; give him that, he desires a Prebendary, an Archdeaconry, and then a Bishoprick, and if he were Pope of *Rome*, he were not yet satisfied. Take a voluptuous man, give him pleasure to day, he desires more to morrow, from *Cards* to the *Tables*, from them to *Bowles*, from them to *Huntings*, and *Hawkings*, and so on; he is never satisfied till he dies; ἄορισταί ἐστι τὰ πάθη ὡς τὸ πῦρ, sayes *Eustratius*, the affections are infinite even as the fire: all the forrests and all the woods, and all the fewel under heaven can never satisfie the fire; give it faggots, it could burn logs; give it logs, it could burn whole trees; give it trees, it could burn whole houses; give it them, it could burn the inhabitants: Nay, *Solom.* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied. Hell and destruction are never full, so the eyes of man are never satisfied, *Prov.* 27. 20. The eye is never satisfied with seeing, the eare is never satisfied with hearing, ffill it desires further, what newes? *Prov.* 30. 15. he compares them to the Horseleach, give, give, sayes the Horseleach, it's ever sucking, more and more, and more, it's ever desiring: the affections are infinite, there's nothing in this world can ever satisfie them; did ever any meales meat so satisfie the stomack, that it should never hunger more? did ever suit of apparel so satisfie the back, that it should never wish to be cloathed more? did ever rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is *infinite*, and he can *satisfie them*. *He filleth the hungry with good things*, Luk. 1. 53. If the affections hunger after God, he will fill them, and satisfie them. If thine affections be set upon God, thou shalt have all satisfaction: Hath a neighbour wronged thee? thou needest not seek after revenge,

Cap. 7. l. 10. Eth. ad Nicom.

Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy mind? thou needest not disquiet thy self, Christ will make thee satisfaction. He that complains is not content, as we say, thou needest not complain, saying, O I have but a poor house to dwel in, poor dyet to feed on, poor apparel to put on, poor friends to rely on: if thine affections be set upon God, look what they want, Christ will make it up, he will satisfie thee, *My people shall be satisfied with goodnes*, saith the Lord, *Jer.* 31. 14. *Thou openest thy hand, and satisfiest the desire of every living thing*, Psal. 145. 16. O ye poor souls, that have gone on in your drinkings and carowsings, and are never satisfied, that have followed your pleasures, and your vanities, and to this hour ye are not satisfied, what mean you to lose your selves in the things of this life? what mean you to befoole your own souls as ye do? Hear what the Lord Jesus saves to you, *Ho, every one that thirsteth, come to the waters, and he that hath no mony, come ye, buy and eat; yea, come buy wine and milk without mony, and without price; wherefore do ye spend mony for that which is not bread? and your labour for that which satisfieth not? Hearken diligently to me*, saves he, *and eat ye that which is good, and let your soul delight it selfe in fatnesse*, Isa. 55. 1, 2. Ho every one that thirsteth, come ye to the waters. What? when ye are a thirst will ye go to broken cisterns? they cannot hold water to satisfie you, here be waters indeed, that Christ does afford you; when ye have mony in your purse to buy food, will ye buy that which is not bread? stones in stead of bread? will ye spend your strength and your health, and your wits, and your paines, and your souls too, upon the things of this life? alas, they can never satisfie you. If the fountains should run wine, the people would not be content, as the proverb is, *Nemo suâ sorte contentus est*, saves the Heathen. *Horatius.* Had ye all the beer in the barrels, all the bread at the Bakers, all the corn upon the ground, all the wealth and riches, and honour in the earth, they can never satisfie you, your souls shall die beggers for all these, and go to hell notwithstanding all these; alas, ye buy them all at a dear rate: do ye not know what they cost *Ahab*? they cost him himselfe, he sold himself for them. Come ye hither, saves Christ, set your affections here, here is mercy for nothing, and grace for nothing, and goodnesse for nothing, and the holy Spirit for nothing: can ye desire it at an easier price? Though ye have not one single groat of any worth, not one single farthing, or a brasse token of any righteousnesse of your own; yet come hither saves Christ, ye may make as good a market as the best: Come and buy without mony, here ye shall have enough for to satisfie you. *Boeth.* *Bene est cui Deus obtulit*, saves *Boethius*; it is happy for you, can you but see your own happines, that God gives you such an offer as this. Here ye may have the pardon of your sins, will that satisfie you? here ye may have deliverance from hell and condemnation, will that satisfie you? here ye may have grace against your sins, and power to subdue them; here ye may have the love of God, and the favour of Christ, and the communion of the Spirit, will that satisfie you? I will promise you, here is enough for to satisfy you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against all troubles, sure promises against all doubtings, strength against all weaknesses, staves and props under all sicknesses, assurance of Heaven, and a Kingdome as soon as ever ye die, we will warrant you ye shall be satisfied here. Old *Simeon* as soon as ever he had Christ in his *armes*, *Lord let me now die*, saves he, q. d. *Lord now I have enough*; I care for no more in the whole world now, *Lord now lettest thou thy servant depart in peace*: I am well satisfied now I have Christ. O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and no thing can give them satisfaction but God that is infinite. Luke 2. 28.

3. *From the cloyednesse of the affections.* The third motive is taken *from the cloyednesse of the affections*; as the affections are

are infinite and can never be ſatisfied with the things of this life, ſo they are ſoon cloyed with any of theſe things: ſometimes affecting, ſometimes diſaffecting. Nothing can give a mans affections full content but only their God. If thou doeſt not ſet thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be ſet on; if thine affections were made to be ſet upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a ſtone ever cloyed with lying on the ground? is the Sun ever cloyed with ſhining? no, it is made for this end: Thou wert never made to eat and to drink, for thy ſtomack will be cloyed with meat, and cloyed with drinks: the ſweeteſt meats under heaven, if ye burden your ſtomack therewith, they will cloy it: thou wert never made to hunt and to bowle, to dice, and to card, becauſe thou mayeſt be cloyed with pleaſure; thine affections are ſubject to a cloy, if they be ſet upon the things of this life; they are monſters and devils incarnate, that are never weary with ſwearing, and lying, and playing, and company-keeping. I ſay, *theſe men are all monſters*: for if a man be a man, and he be not a monſter, he will be cloyed and wearied with his wayes. They are bad enough that the Prophet does ſpeak of, I am ſure they were curſed wretches, yet they were not ſuch damned wretches as never to be weary with their ſins; *they have wearied themſelves to commit iniquity*, Jer. 9. 5. They were weary with ſinning, and cloyed with their wayes, and yet they would on: on they went, but it ſeems they were not quite monſters to go on and never be wearied; there is nothing in this life thou canſt ſet thine affections upon, but it will weary and cloy thine affections, and therefore without doubt they are not the true objects of thine affections. What baſe Proverbs have the wicked, when they come from their ſports? ſometimes ye ſhall hear them ſay, I am as weary as a dog; when the drunkard hath barreld himſelf with his liquor, he is as ſick as a dog, otherwhiles. as we ſay, ſuch filthy mouthed ſpeeches we have, which ſhew they are cloyed now and then with theſe things; as the Poet ſayes of the Horſe and the Oxe, *Optat ephippia Bos piger, optat arare Caballus*, the lazie Oxe that is toiling at the Plough, he is weary with it, he could wiſh he were uſed like a Horſe to the ſaddle, that would be leſſe wearifome he thinks then the Plough; the Horſe that is toiled with its riding, O he is weary with it, he could wiſh he were uſed to the yoke, that would be a farre eaſier life. Thus mens wayes do weary and cloy their affections: the proud Minion is wearied and cloyed with ſuch an odde faſhion, O ſhe muſt have another; the gameſter is wearied with a kinde of ſport, he muſt have another; the delicate palate is cloyed with ſuch taſted meats, it muſt have others. Certainly thine affections are wrong ſet, when they are apt to be cloyed on this manner. O therefore ſet thine affections on God, there thou ſhalt never be cloyed. I know a man may ſet his affections to God-ward, and be weary, but then they are not right ſet when he is weary. They ſerved God amiſſe, when they ſaid, Behold what a *wearineſſe is it*? *Mal.* 1. 13. If they had gone a right way to worke, they had never been weary nor cloyed with ſerving of God. But ye brethren, be not *weary with well doing*, 2 *Theſſal.* 3. 13. that is, ſet your affections aright upon, and ſo be never weary with it: the affections will never be cloyed when they are truly ſet upon God: the fleſh will be weary, but the ſpirit cannot be weary. God gives the ſoule full abſolute content; the ſoule is at reſt when it is ſet upon God. As the ſtone is never cloyed with lying on the ground, becauſe there is its reſt, ſo God is the reſt of the ſoule. The greateſt glutton in the World will come at laſt to ſay, I have eaten too much; the greateſt drunkard, I have drunken too much: the greateſt ſpendthrift, I have ſpent away too much; his affections are cloyed: but ſet thine affection upon God, thou canſt never come to

Hor. Epiſt. 14.

In omnibus rebus magis offendit nimium, quam parum, Cicero.

too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Christ too much, thy spirit can never be cloyed; too much of one thing is good for nothing, say people, it is not needfull to be too much pure and too much precise, lesse would serve the turne: whosoever thou art that canst say or think so, it is sure thou never knewest the meaning of grace. O say they, does not *Solomon* say, a man may be too much just, *Be not righteous over much, neither make thy selfe overwise: for why shouldest thou destroy thy selfe?* Eccl. 7. 16. Is it not enough to be weary of goodnesse, but ye must misconstrue and blaspheme the Word of God too? This is the meaning of *Solomon*. *Solomon* never said so himselfe, but he brings in thy filthy blasphemous mouth, thus saying, Tush, be not thou righteous over much, why shouldst thou destroy thy selfe? why shouldst thou be so precise to be called a Puritan, to be hated and reviled, to destroy thine own credit, and thy pleasure, and thy liberty? Indeed as it followes, we would not have thee overmuch wicked, &c. vers. 17. A little pleasure will doe well, a little vanity, a little liberty, a little revenge, a little gayneſſe of apparrell, a little mirth at the pot will doe well; but be not wicked overmuch. I say, these are thy hellish speeches, and none of *Solomons*. *Solomon* does but bring thee in speaking, as the Prophet *Isaiah* does such as thou, *Let us eate and drinke, for to morrow we shall die.* O Beloved, if ye would set your affections on God, your affections could never be cloyed.

4. *From the preciousnesse of the affections.*

The fourth motive is taken from *the preciousnesse of the affections*: the affections are the precious motions of the heart, the heart counts that precious which most it affects. Now what a shame is this, to set thine affections then upon the things of this life? thou hast a base heart to do so. Hast thou a Kingdom to set thine affections upon? Hast thou a God, and a Christ, and a Crown for ever and ever, all glory and honour to set thine affections upon? and wilt thou set thine affections upon drosse and dung, and such base things as these? doest thou not know that all thy vanities and thy pleasures are base in comparison of Christ? all thy silks and thy sattins, all thy gentility and thy pomp in the world, are vile in comparison of grace and of glory? Doest thou not know how God scornes all these things in comparison of the excellency of his grace and favour? thou hast a very base and a vile heart, if thou wilt set thine affections upon these things. So every wicked man is called *a vile person*, *Psal.* 15. 4. *The vile person will speak villany*, *Isa.* 32. 6. Great *Nineveh*, the Prophet cals it *vile*, *Nahum* 1. 14. *The vilest men are exalted*, *Psal.* 12. 8. If we should see a Lords son keep company with them that are meaner then is fitting, will ye not say he is base. If we should see how *Sardanapalus* a King, would set spinning and wheeling with the Maids; and *Domitian* the Emperour sit catching of flies, and hanging them up, would ye not say *they are base*? they do things unworthy themselves: themselves should be Noble, and Honourable, and Royal, and yet should so *vilifie and debase* their own selves on this fashion. What, a Christian be gaming, and hoyting, that might have joyes unspeakable and glorious? a Christian going to Alehouses, or other base places, that might goe into the Courts of the Almighty? a Christian complaine of the frowne of a man, whose breath is in his nostrils, that might have the favour of Heaven? a Christian angry at a trifle, a Christian not able to indure the losse of a little earthly silver, that might have all the riches of glory? what a *base man* is he? what *baseness* is this in thee? Ah, thou thinkest basely of God, and basely of Christ, and basely of grace, and basely of the Kingdome of Heaven, that settest thine affection more on the dirty and beggerly things of this life, then on him. The Proverbe of a foole is, He is penny wise and pound foolish, So thou art penny wise and pound foolish: wise for the things of this world,

world, and foolish to the things of God: The best things of the earth compare them to grace, are no better than a penny to a pound: what a strange thing is this that we should be thus *basely foolish*? not affect a Sermon more then a Play; not affect the grace of our Lord Jesus Christ more then an earthly bargaine. There is a homely saying, but it is a most true one, A Foole will not give his bawble for the Tower of *London*; his affections are more on his Hat and his Feather, then on any thing else, Ὁρᾷς τὰ γελοῖα σπουδάζων, He is very *serious about ridiculous things*. Fie for shame brethren, let us not be so prolanely conceited of grace, so *basely minded* as to set our affections here below, when we are called to set them on God.

The fifth motive is taken from the *instability of our affections*: if our affections be set upon the things of this life, they must be faine to repent of it at last, what ever come of it: whether we perish or not, whether we be saved or damned, it is certain we shall repent of it: if ever thou go to Heaven, God will make thee repent that ever thou hast been so vain, so carnal, so voluptuous, so proud, God will make thy heart ake for it. *I abhor my selfe*, sayes *Job*, *and repent in dust and ashes*, Job 42. 6. O I could even spit in mine own face, I could even be content to gnash my teeth at mine own soule, that ever I sinned thus and thus, now I repent it in dust and ashes, O that I had never done so; were it to do again, I would never do it for a thousand worlds: thus if thou go to heaven thou wilt be fain to repent it. And if thou go to hell, thine own horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou hast set thine affections on earth; then thou wilt curse thine own selt, and ban thine own thoughts, & fret and stampe at thine own madnesse, that thou shouldst set thine affections upon the things of the world, when thou mightest have had a Saviour, and a God, if thou hadst been wise, and wouldest have been ruled. *Magni emitur pœnitentia*, alas, such repentance costeth thee dear. When it hath cost thee thy soul and brought thee to hell, and utterly undone thee for ever, then thou learnest how to repent. When *Dives* was in hell, then he repented that ever he was so hard-hearted to *Lazarus*, *Send Lazarus*, &c. O he would now aske him forgivenesse: send such a poor wretch now, I will make him restitution. Lord send now thy Commandements and now we will obey them; Lord now send thy Ministers unto us, and we will hear them; send us one Sermon more, and now we will do it. As sure as God is in Heaven, you will repent it another day, that ever you set your affections thus on the things of this life. Beloved, were it not better by odds, not to set your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiseris cujus postea pœniteat*. Do not commit that, if ye be wise, which ye must repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I say this very Sermon your consciences will be sure to vexe you withall. Such a Sermon I heard, and there I had a warning, then I was told of this vengeance I endure, but I would not listen, O wo is me and my rebellion, that I did not. I beseech you consider it, set your affections otherwise then ye do, set them graciously on God, or else ye will be forced to repent for ever.

5. *From the instability of the affections.*

The sixth motive is taken from the *jealousie of the affections*: Beloved, when a Husband suspects his wives affections are not to him, there is an affection of jealousie arises in his heart to revenge it: a man cannot abide that his wife should give her affections to another. So Beloved, God is a jealous God, when he sees he cannot have thy affections to him: he hath made thee his creature, he hath hired thee for his servant, nay he espoused thy soule as a wife and a spouse to his own Son; and if he may suspect that thy affections are otherwise set, he will be jealous against thee. This will be the grievousest *revenge* of all revenges that are possible. No revenge like

6. *From the jealousie of the affections.*

the revenge for the turning ones affections ary. Let a man be wrong'd though never ſo much, nothing but anger and choler does ariſe to revenge it; but if he ſuſpect the want of affection in his own wife, then it is not an anger alone that ariſes to revenge it, but a *jealouſie*. Doeſt thou not know what jealouſie is? I tell you, it is the *revengefulleſt paſſion* that ever aroſe in the breaſt. *Jealouſie is the rage of a man, therefore he will not ſpare in the day of vengeance: he will regard no ranſome, neither will he reſt content, though thou giveſt many gifts*, Prov. 6. 34, 35. We have a good Proverb, From jealouſie the good Lord deliver us. Ζήλοιο παν ἀγριον ἥτορ, ſayes *Oppia*, The heart of jealouſy is wilde and all ſavage. A man is not only angry, but directly in a rage, that is jealous. So God expreſſes himſelf by a fury and a rage, ſaying, *my fury ſhall break out againſt them, and I will not pity them*. When thine affections go a whoring from God, he will be revenged on thee deeply; he will take no ranſome; no ranſome by Chriſt, no ranſome in the world: couldeſt thou give him a whole world for the ſin of thy ſoul, he will not accept it. What ſayes the husband when he is jealous, what haſt thou defiled my bed, and played the whore? and ſo forth. I will make you an example: he eats himſelf up, till he is revenged: he will marke every caſt of her eye, every geſture of her body, every tread of her foot, every thing now ſhall be matter of ſuſpition: ſhe ſhall not ſpeak to any man in the ſtreet, but he will ſuſpect it is wantonneſſe. She ſhall not be able to go one ſtep out of doores, but he will ſuſpect it is to her baſe lovers. So if we ſet our affections wrong upon other things beſides God, God will never put it up at our hands. He will then be extreme to mark whatſoever is amiſſe; not one idle word, but he will be preciſe to obſerve it; not one vain thought, but he will be curious to note it; not one fooliſh faſhion, but he will ſet it down in his note-book; he will then be extreame with thee. Ye have read and heard the Ten Commandements often and often. Ye know what is ſaid in the ſecond Commandment, Thou ſhalt not do thus and thus, *For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children*. If thou ſet up theſe Idols in thy heart, to affect the things of this life, take heed of this jealouſie, *I the Lord thy God am a jealous God*, &c. He will viſit not onely thy ſins upon thee, but he will look what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have been drunkards, he will viſit it on thee: if any of them have been ſwearers and worldlings, and wicked, he will viſit it on thee. From his jealouſie the good Lord deliver us.

7. *From the tyranny of the affections.*

The ſeventh motive is taken from the *Tyranny of our affections, if they be not ſet right*, If our affections be not ſet upon God, they are the foreſt Tyrants that can be to tyrannize over us. *Philo* compares the tyranny of our affections to the four hundred years bondage of the Iſraelites in Ægypt. Ye remember what woful and ſlaviſh bondage they were put to in Ægypt, in ſo much that they groaned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives: ſo do the affections tyrannize over a man that is carnal and earthly, they do ſo beſot him, and befoole him, that he knows not how to come out of his ſins; they do ſo harden him and obdurate him, that no preaching nor counſel can convert him; they do ſo occupy and task him, and buſie him, that he can find no while to ſave his own ſoul, or bethink himſelfe of eſcaping of hell and damnation, he is in hell before ever he thinks on it ſeriouſly; they plague him like *Tantalus*, ſayes he, and leave his ſoul in the lurch after all his vaine hopes, he can never be free for God. The Apoſtle ſpeaking of the luſt and affections of the world, how they allure men into vanity; he ſayes they promiſe men liberty, but they are the ſervants and ſlaves of corruption, 2 *Pet.* 2. 19. A man would wonder how one ſhould be *in bondage with a pot* or a pipe, with a bowle or a game, with a carnal friend, or an uſe he hath

Πεντακόσια δ' ἔτη γίνεται ἡ δουλεία, κατὰ τὰς τῶν πεσόντων παθῶν δυνάμεις.

hath gotten; but ſo it is, that nor Miniſter, nor Sermon, nor warnings from God, nor any thing can free him: Still he is *enthralled*. Now conſider, are our affections ſuch tyrants, when they be ſet upon the things of this life? O let us ſet them upon God. If they can captivate us to God, and bring us into a *golden bondage* with grace and with goodneſſe, we are happy. Seeſt thou how the wicked are tyed to their ſins, and their luſts? ſo if thine affections were ſet upon God, thou wouldſt be tyed unto God. O it's an admirable tye, this, to be tyed unto God: This is it that the wiſeſt man in the earth adviſeth us to, *My ſon*, ſayes he, *keep thy fathers commandments, binde them continually upon thy heart, and tye them about thy neck*, Prov. 6. 21. Thine affections are theſe ſtay-bands, and theſe tyers; if thine affections be ſet upon the Word, they will tye it to thy ſoule; if they be ſet upon grace, and love to Gods Ordinances, his Sabbaths and his wayes, they will tye them to thy heart: if thou wilt not ſet thine affections upon God, thou art a very ſlave, a very ſlave unto Satan and to ſin; thou art not onely in a woful condition, as thou art, but they tye thee faſt to it; and if God may not be ſo much beholden to thee for thine affections to him-ward, he will intrap thee, and take thee by them, as a Beare is taken by the Collar, and hale thee to judgement. Thou haſt little affection, or none at all, to the Word: may be thou comeſt not to be reproved, and amended by the Word, but thou comeſt to have ſome knowledge, and ſome pretty ſentence to talk on, or ſome fine ſtory or paſſage to ſpeak on: as I live, ſaith the Lord, I will anſwer thee according to thy thoughts: may be thou comeſt that thou mayeſt ſcrape up ſome hopes to have mercy and heaven at the laſt; may be thou comeſt to ſnatch up ſome ſentence or other that may ſecure up thy conſcience: if there be ever a paſſage of mercy, that thou wouldeſt faine have; As I live, ſaith the Lord, I will anſwer thee according to thy thoughts, and thine own vain heart that which thou cameſt for in the Word, as I live, ſaith the Lord, thou ſhalt have it. Thou doeſt not come to learne how to be holy and be ſtricter than thou art, but though thou beeſt no ſtricter than thou art already, yet to have ſome hopes to be ſaved for all that.

Vid. Ezek. 14. 3, 4, 5. &c.

THE

THE SOULES LOOKING-GLASSE.

Lively repreſenting its Eſtate before GOD:

With a Treatiſe

OF

CONSCIENCE;

Wherein the Definitions and Diſtinctions thereof are unfolded, and ſeverall Caſes reſolved.

By that Reverend and faithfull Miniſter of the Word, WILLIAM FENNER B D.

Sometimes Fellow of *Pembroke-Hall* in CAMBRIDGE, and late Parſon of *Rochford* in *Eſſex*.

ACTS 24. 16.

I exerciſe my ſelfe to have alwayes a Conſcience void of offence toward God and toward men.

LONDON,

Printed by E. *Ty'er*, for *William Gilbertſon*, at the Signe of the Bible in *Giltſpur-Street* without Newgate. 1656.

TO THE CHRISTIAN READER.

IT was the ſaying of *Solon*, That there were many good laws made, but there wanted one law to make us put all thoſe laws in execution: The like may be ſaid concerning the Books that are written now adayes, There are many good Books written, but there wanteth one Book to make us to put thoſe good books in practice. Such a Book were worth writing, and worth reading. And I know no reaſon but that this Book (if the Spirit of God write it in our hearts) may have this happy effect: For it is a Book that will teach us how to get into the State of grace, and how to get and keep a good Conſcience. And whoſoever readeth a book with a good conſcience will make conſcience to practice what he readeth: For a good conſcience is, as *Ariſtotle* ſaith of Juſtice, * a Synopſis and Epitome of all virtues; It is a * Panacea to cure all ſoul-diſeaſes; It is * a Medicine to digeſt all book-ſurfetting.

Ille vere Scripturas legit qui verba verum in opera.

There are four ſorts of Conſciences; Some bad and unquiet, ſome bad and quiet, ſome good and unquiet, ſome good and quiet. For a conſcience to be bad and quiet is the worſt temper that can be; Better have a bad unquiet than a bad and quiet conſcience; better have a tormenting Tophet in the ſoul than a fools Paradiſe. The beſt frame of Conſcience is the good and quiet Conſcience; this is a

* Ἐν δὲ δικαιοσύνῃ συλλαβόνῃ πασ' ἀρετῆς ἐστι

* ἀπὸ τοῦ πάντα ἀκεῖν, à Panandis omnibus morbis.

* πεπτικὸν φάρμακον.

* Paradiſe upon earth, * a preguſtation and prelibation of heaven, a manſion for the Trinity to dwell in. Now this enſuing Treatiſe will teach us how to purchaſe this precious Jewel of a good and quiet Conſcience. A Treatiſe very neceſſary in theſe unconſcionable dayes, wherein moſt people make no conſcience to ſin againſt conſcience; and ſome have ſinned ſo long againſt conſcience, as that they have left all conſcience of ſin. As * St. *Auguſtine* ſaith of the name of a Chriſtian, ſo may I ſay of conſcience, *Multi conſcientiam habent, non ad remedium, ſed ad judicium*, Many have a conſcience for their condemnation and not for their ſalvation. Conſcience * it is the houſe of the ſoul; But this houſe lieth waſte and is much ruinated and decayed in theſe times, wherein * never more ſcience, but never leſſe conſcience. Conſcience * it is a private Judgement-day before the publick day of Judgement. And it is an ill preſage that moſt people will never ſtand upright in the Court of Heaven, becauſe they ſtand accuſed and condemned in the Court of Conſcience. Conſcience is Gods Preacher in our boſomes; And it is a moſt certain Rule; That that man that will not regard the Preacher in his boſome, Will never regard the Preacher in the Pulpit. And the reaſon why the Preacher in the Pulpit doth no more good, is becauſe the Preacher in the boſome is ſo much deſpiſed and neglected. And therefore I doubt not but this Book (theſe motives conſidered) will be very acceptable to all thoſe that have, or deſire to have a good and quiet conſcience. For as * S. *Bernard* moſt excellently ſaith, *Every mans conſcience is his book; and all books are written to diſcover and amend the errours of this book of conſcience.* Let thoſe that read this book of conſcience look into the book of their own conſcience, and amend all the faults of that book by this.

The reverend Authour of this Book was a Miniſter very conſcientious, and one that had a great ability given him by God to preach unto, and work upon, the conſciences of people, to awaken the ſleepy conſcience, to enform the erroneous conſcience, to ſettle the doubtfull conſcience, and to comfort the wounded conſcience; his ſermons were all dipt

* *Lætitia bonæ conſcientiæ paradiſus eſt anima, gaudium angelorum, hortus deliciarum, ager benedictionis, templum Sanctitatis, aula Dei habitaculum Spiritus ſancti, Ber.*

* *Paradiſus in terris.*

* *Multi Chriſtianum nomen ad judicium habent non ad remedium.*

* *Domus animæ, Greg. Paræus.*

* *Dum templa ſuperna cum miſt is compara, dicere conſuevi plus illos conſcientiæ, quam ſenteræ minus habuiſſe; nos enim, ſententiæ plus, conſcientiæ minus habere, &c.*

* *Præjudicium judicii, Tertull.*

* *Unicus iſte liber eſt pro omnia conſcientia, & ad hanc librum diſcutiendum & emendandum omnes alii inventi ſunt.*

dipt in conscience; And therefore a Subject of Conscience must needs be welcome from such a Preacher. It is true that this birth is *Posthumum opus*, and cometh out after the death of the Authour; But I hope it will be the more pleasing, to revive the memory of him whose life and labours were deservedly precious in the esteem of Gods people. And if conscience, though for a while blind, and dumbe, and seared, and put out of all office, will notwithstanding at last be put into office, and made to see, speak, and feel, to the utter destruction of an impenitent sinner; Why may not a discourse of Conscience, though long ago preached, be suffered to revive and live for the salvation of those that shall have grace to read it aright? especially considering that these Sermons were perfected by himselfe in his life time?

Much I could say in commendation of this worthy Divine, both in regard of his unwearisome pains in preaching, consuming his own body to save the souls of others, as also of his learning and exemplary piety; but I forbear. All that I will say is this; They that fully knew him did love and reverence him; and if any did disesteem him, it was because they did not fully know him. He is now a shining Star in the firmament of Heaven. And there are hundreds of people that will blesse God to all eternity for his pains. He needeth not our praises, but our imitation.

Praelucendo peres.

All that I desire from you that read this short Treatise, is this: That ye would either get a good conscience by the reading of this book, or bring a good conscience to the reading of it. Labour to make an addition to the heavenly joyes of this faithfull servant of God, by making this book a means to bring thy soul to those heavenly joyes which are at Gods right hand for ever more; which are joyes unspeakable and glorious, so great that, * as S. *Augustine* saith, *If one drop of the joyes of Heaven should fall into Hell, it would swallow up all the bitternesse of Hell.* And that God would make you heirs of this joy, is the prayer of your soul-friend,

Tanta est dulcedo coelestis gaudii ut si una guttula diffluerit in infernum, totam amaritudinem inferni absorberet.

EDM. C.

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ENQUIRY

After a mans Eſtate before GOD.

COLOS. 4. 8.

Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.

THE eſtate of a man before God is the relation that he ſtandeth in unto God, as God is the free fountaine of all ſpiritual life and ſalvation, and determiner of mens everlaſting conditions either in heaven or in hell: So that when we queſtion about a mans eſtate, we queſtion, Whether he be in Chriſt or not; Whether he have true grace yea, or no, Whether he be one of Gods children or no, or whether he be yet no better then a reprobate. *What a mans eſtate before God is.*

There be three things to be conſidered in this definition of every mans eſtate. Firſt, it is *a relation unto God*; not as a man is in himſelfe, it may be rich, it may be poor in the world; but I ſpeak here as he is in relation towards God; Whether he be rich towards God, yea, or no. I do not ſpeak as a man is in regard of others; it may be he is a father or a ſonne, a maſter or a ſervant, a King or a ſubject: but in relation to God, Whether Gods ſervant or no, Gods childe or no. *Salute Apelles*, ſaith *Paul*; and he telleth us what eſtate *Apelles* was in before God, namely, in an eſtate of approbation, *approved in Chriſt*. And the ſame Apoſtle ſpeaketh on the contray of the unconverted Gentiles, that they were *ſtrangers from the life of God*, Epheſ. 4, 18. Secondly, as it is a relation unto God, ſo it is a *ſtanding* relation: That wherein he ſtandeth towards God, that is a mans eſtate before God. There is a difference between one that doth ſin, and one that is in the ſtate of ſinne: A childe of God may ſinne, but he is not in a ſtate of ſinne; you cannot call him a wicked man. So alſo Rom. 16. 18. Epheſ. 4. 18.

there is difference between one that doeth ſome good actions, and one that is in a good eſtate: A carnal man may do ſome good things, but he is not in a good eſtate. The eſtate of a man is a ſtanding thing, it is the relation that he ſtandeth in towards God. Thirdly, it is the relation that a man ſtandeth in towards God *as he is the free fountain of ſpiritual life and ſalvation.* It is not every ſtanding relation towards God: For a man may be conſidered in relation to God as a Creatour, and ſo the heavens and the earth and the very brute beaſts ſtand in relation to God, as they are his creatures; but they have not this eſtate that we ſpeak of, which is a relation to God as the free giver of ſpirituall life and ſalvation. (He is free, he may chooſe whether he will give it or no.) Now this is a mans eſtate, the relation he ſtandeth in unto God, Whether the Lord hath given him his ſaving grace, yea or no; ſpiritual life in Chriſt Jeſus, yea or no; title to heaven and ſalvation, yea or no? this is the meaning when we ſpeak of a mans eſtate. It is ſaid of Sodom, *They were ſinners before God*: that is they were in a bad eſtate, a ſtate of ſinne. It is ſaid of *Zachary* and *Elizabeth*, *They were both righteous before God*; that is, they were both in a very good ſtate.

Gen. 13. 13.

Luke 1. 6.

Obſerv.

Miniſters are to enquire after the eſtate of their people.

All Chriſtians beleive that there is a God: It behoveth every one now to conſider in what eſtate he ſtandeth to his God. This is a great queſtion that we which are Miniſters ought to demand of our people, to know their eſtates.

Reaſons.

1.

Firſt, becauſe we are ſhepherds, and are bound to look well how it ſtandeth with our flock. If we do not labour to know your eſtates, we can never look well to your ſoules. Conſider that place in the Proverbs, *Be diligent to know the ſtate of thy flock, and look well to thy herds.* Where the Wiſe man firſt requireth that we ſhould look well to our flocks, and then directeth us in the manner how, *viz.* by being diligent to know their eſtate, how it ſtandeth with them.

Prov. 27. 23.

Secondly, we are Gods labourers; and we muſt know in what eſtate our work ſtandeth: elſe we may labour, and labour, and all in vain; we may preach and exhort and call upon our people to heare and believe, and obey; and all this may ſtill be in vain, if we do not enquire in what eſtate they are. This is the reaſon why *Paul* could not forbeare ſending and enquiring how it ſtood with the *Theſſalonians*, in what ſtate they were in, how it went with their faith, whether they keept it or no, leſt the tempter had tempted them, and his labour ſhould have been in vain; for ſo it had been for all his preaching and teaching them, if they had not been in a good eſtate: therefore he ſent to know.

1 Theſſ. 3. 5.

Thirdly, we are to take the care and the charge of your ſoules: Now then, how can we be quiet if we do not know in what eſtate your ſoules be? A good father cannot be at quiet if he do not know how it is with his children: How if they ſhould be ſick? how if undone? Oh it would comfort a good father to know his children to be in good caſe: But if it were otherwiſe with them, though it would grieve him much, yet he had rather know it then not; for if he know it, he can better tell what to do. So it was with the Apoſtle, his very bowells yerned upon the Philippians, *Oh my poor people*, thought he, *I wonder what eſtate they be in. How if they totter? how if they miſcarry? how if the devil have tempted them to ſinne and to apoſtatize? how if they be in trouble of conſcience?* He could never be at quiet till he knew their eſtate: *I truſt in the Lord Jeſus*, ſaith he, *to ſend* Timotheus *ſhortly unto you, that I alſo may be of good comfort, when I know your eſtate.* He had a great care of their ſoules, and therefore it would comfort his heart to know what eſtate they were in.

Philip. 2. 19.

Fourthly, we are teachers, and therefore we muſt know the eſtate of our people: otherwiſe we are ignorant what doctrine to provide for them,

them, what points to handle among them. *Paul* in this Epiſtle to the *Coloſſians*, knowing onely their eſtate in the generall, delivereth abundance of generall precepts and exhortations unto them: he deſcribeth unto them the myſtery of Chriſt, admoniſheth them to continue ſtedfaſt therein, to embrace the preaching of the word, to beware of philoſophy and the vaine traditions and ſophiſtry of men, to take heed of doting upon ceremonies, which are all ended in Chriſt, to ſet their affections on heaven, to mortifie the deeds of the fleſh, to put off the old man; he warneth them to be loving and humble: he biddeth Wives do their duties to their Husbands, and Husbands to love their Wives; Children to obey their Parents, and Parents to encourage their children; Servants to obey their Maſters, and Maſters to deale well with their ſervants; all to continue in prayer, watchfulneſſe, thankſgiving; to walk wiſely towards them that are without, to be carefull of godly and holy communication: Thus knowing their eſtate only for the generall, he teacheth them in generall, and therefore now he concludeth, as if he ſhould ſay, *I ſpeak ſomewhat generally becauſe I do not know your eſtates in particular; and therefore I ſend to you* Tychicus, *a faithfull good Miniſter, that he may learne your eſtates in particular, and deale with you anſwerably. It may be ſome of you want corroſives; it may be ſome of you want cordials; it may be ſome have need to be ſearched and humbled, ſome of you to be encouraged and comforted: I have ſent him to enquire into your eſtates in particular, that he may do accordingly. Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.* Col. 4. 8.

The uſe of this is threefold.

Firſt, for inſtruction. Hence we may ſee that a Miniſter doeth but his duty when he enquireth into mens eſtates, how they ſtand before God: It is not prying into other mens matters; it is not buſi-bodineſſe in other mens affairs; it is not a ſpirit of meddling: No, a Miniſter doeth but his duty, when he doeth it. How can a Phyſician apply true and proper phyſick unleſſe he enquire into the ſtate of mens bodies? Now a Miniſter is a Phyſician to mens ſouls; and therefore he is to enquire of the ſtate of mens ſouls, how they ſtand before God. They are men of Belial that ſay, *What? muſt the Miniſter know all?* and, *Can there be nothing done but the Miniſter muſt heare of it?* Theſe are very evil ſpeeches. The Miniſter doeth but his duty when he is inquiſitive. *Uſes.* 1. *Inſtruction.* Jer. 8. 12.

The ſecond uſe may be for reproofe. If it be the duty of a Miniſter to enquire of mens eſtates before God, then thoſe people are to blame that will not make known their eſtates. What is the reaſon that ſo many men abide in a rotten eſtate, but becauſe they are loth to open truly and fully what they are to Gods Miniſters? Nay many are like them in the Prophet, *who ſay to the Seers, See not.* They would not have Gods Miniſters ſee what they do, nor ſee what they are. I confeſſe there be ſome that will open ſomething about their eſtates, but not all they know by themſelves: They keep in the maine; like ſome fooliſh clients who miſinforme their Counſel, making their Caſe better then indeed it is, and ſo their Cauſe miſcarrieth: So ſome keep in that which would give moſt light to judge of their eſtates: But this ought not ſo to be. I can tell you an example of one that being troubled about his eſtate before God, and ſome Miniſters being by, *Oh*, ſaith he, *I will tell you all that I know of my ſelfe; I'le not hide a ſyllable from you: and if be yet no better then a wretch, I beſeech you tell me plainly that I am ſo; and if I be in Chriſt, I beſeech you prove it plainly unto me.* This man took a right courſe, and thereby through Gods mercy came in a little ſpace to the aſſurance of his own bleſſed eſtate and condition. 2. *Reproofe.* Iſa. 30. 10.

3. *Exhortation.* Thirdly, for exhortation. Let Gods Miniſters know of your eſtates, that they may be able to ſpeak to you accordingly. By this means they may ſpeak words in due ſeaſon, and likewiſe houſe-holders give every one his portion. If you had but a cut finger, would not you be glad to have the right plaiſter? and if you had a burning feaver, would you not deſire the right remedy? how much more in curing the ſickneſſe of the ſoul?

Now from the text it ſelfe, without any cutting up of the words, we may gather four Propoſitions:

1. That there is an eſtate that every man is in, either an eſtate of grace, or an eſtate of ſinne.

2. That this ſtate may be known.

3. That every man ſhould be willing to have his eſtate examined, that it may be known whether it be good or no.

4. That a man can never have true comfort till it be known that he is in a good eſtate.

1. *Obſerv.* Acts 8. 23. 1. For the firſt, That there is an eſtate that every one is in, either of grace or ſin; See this in *Simon Magus*: *I perceive*, ſayes S. *Peter*, *thou art in the gall of bitterneſſe, and in the bond of iniquity*. See, he telleth him what eſtate he was in, *viz.* a very bad eſtate, in a deſperate and damnable condition. In this ſtate of ſin and miſery are all they that are not renewed by Chriſt Jeſus. And for the other, ſee an example, Rom. 16. 7. *Salute Rufus choſen in the Lord*: The text there telleth us what eſtate he was in, a very good eſtate; He was a man in Chriſt, *a choice man*, that is, a man in the ſtate of grace and ſalvation. In this eſtate are all they that are called and ſanctified and made new creatures unto God. Every man is in one of the two eſtates: there is no middle eſtate which is neither the one nor the other, but in one of theſe two are all the whole world. The reaſon is,

1. From everlaſting the world was divided onely into two ranks, either Elect or Reprobates.

2. Here in this life the world is divided onely into two companies, either Godly, or Ungodly.

Matth. 25. 32. 3. At the day of judgement the Lord will divide the whole world onely into two ſorts, either Sheep or Goats.

2. *Prop. Election may be known.* II. For the ſecond Propoſition, This eſtate may be known: Eſpecially every man may come to the knowledge of his own eſtate before God. I do not ſay that every man may know whether he be elect or reprobate: yet this I ſay too, That a godly ſoule may know that it is elected to life. The Apoſtle exhorteth all that are godly *to give diligence to make their election ſure*, 2 Pet. 1. 10. He that attaineth to that faith which the Apoſtle calleth *the faith of Gods elect*, Titus 1. 1. and receiveth the word of God, as *Paul* ſaith the *Theſſalonians* did, and thence concludeth they were choſen of God, 1 *Theſſ.* 1. 4, 5. he may attaine to much aſſurance of his election. But though a godly may know he is elected of God, yet for reprobation the caſe is not alike: 1. Becauſe ungodlineſſe is not alwayes joyned with perſeverance. 2. Beſides, God hath many reaſons why he doth not reveale mens reprobation unto them: They would then be outragious in evil, deſperate in wickedneſſe; there could be no order or government in humane life: Beſides that, the form of Chriſts adminiſtration of his Kingdom could not be ſo as it now is: for Chriſt hath bid his Miniſters preach the Goſpel to every creature, to whole Pariſhes and Townes, and except none: Chriſt will not tell his Miniſters which be reprobates and which not, that they may preach unto all, and labour to work upon every ſoul; and there is none in a Pariſh but the Miniſter muſt look upon him as one who may be ſaved. Chriſt will not tell his people which be reprobates, that they may look upon every one, as one that may be wonne to

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the faith for any thing they know: Chriſt will not tell the reprobates themſelves that they are reprobates, that every one of them may come to the uſe of the means; How do they know but they may finde grace? yea and the Lord doth ſeriouſly call them; and it is their fault if they obey not. It is Gods infinite mercy, that election, which is ſuch a comfortable point, may be revealed to Gods children; and that reprobation, which is ſo intolerable and bitter, is not revealed to the reprobate. Nevertheleſſe let me adde, that ſome particular men have known their own reprobation, as *Cain* and *Judas*, &c. And there be ſhrewd ſignes of it: (I do not ſpeak it as though I meant to perſwade any man that he is one, but onely that he may take heed of them.) *Shrewd ſignes of it.*

1. Malicing the known truth is a very ſhrewd ſigne: As, when men know that godlineſſe is pleaſing to God, and yet they hate a man for it; when men know the Miniſter is commanded to rebuke ſinne, and yet they will ſpite him for ſo doing: this a very ſhrewd ſigne. *Paul* perſecuted the truth; *but yet*, ſayes he, *I obtained mercy, becauſe I did it ignorantly*, 1 Tim. 1. 13. intimating that if he had done it againſt knowledge, he had been in danger to have found no mercy. And therefore ye that mock and hate thoſe wayes which God hath commanded, I beſeech you, take heed leſt ye ſin unpardonably.

2. Abſolute apoſtaſie is a ſhrewd ſign too of reprobation: When men have been very forward in the profeſſion of the truth, and fall totally away and prove miſerably profane, as the Apoſtle ſheweth, *Heb.* 6. 6.

3. Finall impenitency. This is an infallible ſigne of reprobation, when a man liveth in ſin, dieth in ſin, and goeth away without repentance. *Luke* 13. 3. *Except ye repent ye ſhall all likewiſe periſh.* There be many of us have ſtood out long in impenitency; let us take heed leſt if we ſtay any longer we fall upon this great evil.

I return to the point: A man may come to the knowledge of his own eſtate before God. I do not mean, Whether he be in the ſtate of election or reprobation: but he may know, Whether he be in the ſtate of ſalvation or damnation, that is, Whether he be in the way that leadeth to heaven or hell, Whether he be in ſuch a caſe that if he die now, he ſhall be ſaved or not ſaved: Every man may thus know in what eſtate he is. *That a man may know his eſtate, proved.*

1. Becauſe the word of God ſheweth a man this: As for example, *He that committeth ſinne is of the devil*, Mark; the Apoſtle telleth us what eſtate that man is in that liveth in ſinne, in a very bad eſtate. So on the contrary; *He that hath this hope purgeth himſelfe.* Mark; the Apoſtle telleth us what eſtate that man is in who purgeth himſelfe; he is in a very good eſtate, in a ſtate of true hope in Chriſt. And ſo 1 *Cor.* 6. 10. the Apoſtle nameth divers who are not in the ſtate of ſalvation, but of damnation: if they die in ſuch caſe, they cannot inherit the Kingdom of Heaven. So that if a man will but ſearch the word, and believe that God doth ſay true, he may know his eſtate. *Reaſons* I. 1 John 3. 8. 1 John 3. 3.

2. Without this knowledge a man cannot have an accuſing or an excuſing conſcience in reſpect of his eſtate: but men may have, yea many men haue, a conſcience accuſing them of being in a very bad eſtate; and many men have an excuſing conſcience, that plainly doth witneſſe that they are in a very good and gracious eſtate. *I and my people are wicked*, ſaith *Pharaoh*. His conſcience did accuſe him of being in a bad eſtate. *I am holy*, ſaith *David*; *I am thy ſervant*. His conſcience told him he was in the ſtate of grace. So that ye need not go farre to know what eſtate you are in: there is that in your boſome that can decide the matter. II. Exod. 9. 27. Pſal. 86. 2.

3. Men cannot deſire nor flie from an unknown eſtate: But men are III.

commanded to flie from a bad eſtate, and ſeek out a good one: There-
Matth. 3. 7, 8. fore they may know the one and the other. *O generation of vipers, who hath warned you to flie from the wrath to come? Bring forth therefore fruits meet of repentance*, ſaith *John* to the Phariſees. He ſuppoſeth theſe men might eaſily know that they were in a very bad eſtate, or elſe how could he ſay thus unto them?

Before I come to the Uſes, let us conſider theſe three things:

1. That every man living is borne in a very bad eſtate. We all know it well; but oh that we would conſider it! *We are all by nature*
Eph. 2. 3. *children of wrath.* Now here lieth the queſtion, When did we change our eſtates? We are in the ſame ſtate of damnation wherein we were borne, except we are come out of it. I ſay, here lieth the queſtion, Whether we are come out of it or no, whether we have mended our eſtate.

2. Conſider that the greateſt part of the world never mend their eſtates: But as they were borne in a curſed eſtate, ſo they live and die in it. And I ſpeak not this of heathen onely; but alas! how many in the viſible Church
Phil. 3. 17. do ſo? How many were there in the Church of *Philippi* whom the Apoſtle could not think of without weeping, when he conſidered in what eſtate they
1 Cor. 1. 26. were? So in the Church of *Corinth*, not many wiſe, not many rich, not many noble called; but commonly the meaneſt in the eye of the world were in the beſt eſtate towards God. Nay more then ſo; Many of them who ſeek to get into a good eſtate, miſſe of it and periſh. See, *Luke* 13. 24. *Strive to enter in at the ſtrait gate*: Mark; it's a ſtrait gate, and letteth but few in: *for many ſhall ſeek to enter in and ſhall not be able*: Here and there a few, even where the conſtant miniſtery is.

3. Conſider that it is a marvellous hard thing to paſſe from ſtate unto ſtate, from a bad to a good eſtate. There is a very vaſt gulfe between the ſtate of ſinne and the ſtate of grace, and it is marvellous hard to paſſe it. Theſe things premiſed, the Uſes follow.

Uſe 1. *Of Inſtruction.* 1. This point may be many wayes uſeful: Firſt, for inſtruction; If God hath made it poſſible unto us to finde out what eſtate every one of us is in, then ſure he would have us go about it and enquire after it. God might have left us to periſh in our naturall blindneſſe, never to have known in what caſe we had been untill we were paſt recovery. Firſt, we are all wanderers from God and from the wayes of peace, and therefore God might juſtly have ſuffered us for ever to have wandred, and never to have been able to finde out whether we had been right or wrong. Secondly, God hath dealt ſo with ſome: He hath ſuffred ſome to go on all their dayes blindfold
Matth. 15. 14. to hell. Thus the Lord dealt with the Scribes and Phariſees; *Let them alone*, ſaith he, *they be blind leaders of the blind, they will both fall into the ditch.* Ye ſee the Lord hath dealt ſo with ſome; and it is his mercy, he hath not dealt ſo with us. Sith God hath made it poſſible for us to know it is our duty to enquire after it: And that yet further for theſe reaſons:

It is every mans duty to enquire after his eſtate.

Reaſons. 1. Firſt, becauſe the Lord commandeth it: *Examine your own ſelves*
2 Cor. 13. 5. *whether ye be in the faith; prove your ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* Where you ſee the Apoſtle commandeth the duty of ſelf-triall: And conſider how he preſſeth it upon us: 1. *Do ye not know what eſtate you are in? then examine and enquire.* 2. *Do ye think ye are in a good eſtate? look ye prove it, and be ſure ye be not in an error. Do ye object, ye do not know, neither can ye know? No? then your eſtate is very bad: finde out ſome good tokens in you, except ye be reprobates.* This command makes it a clear duty.

2. But a ſecond reaſon to prove it our duty to enquire what eſtate we are

are in, is, becauſe without the knowledge thereof we can never have any true peace in our conſciences: The conſcience muſt needs be without peace ſo long as we are ignorant of what eſtate we are in: *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt.* Firſt the Apoſtle ſheweth their eſtate; they were in a ſtate of *juſtification*: and from the knowledge thereof they had *peace*. We are bound to get true peace to our conſciences; Oh, what a lamentable maze are we in till our conſciences have peace! and this they cannot have untill we are fully aquainted in what caſe we ſtand before God: *Acquaint thy ſelf with God, and be at peace.* Rom. 5. 1. Job 22. 21.

3. Thirdly, we can never be fit for any duty of Gods worſhip as long as we know not what eſtate we are in: We can never be fit for any holy duty, to heare, pray, receive the Sacrament: *Let a man examine himſelfe, and ſo let him eat*, &c. Firſt he muſt examine in what eſtate he is before he can be fit for that high ſervice. So for repentance: *Let us ſearch and try our wayes, and turne again to the Lord*: firſt finde our ſelves in an ill eſtate, and then returne. So for joy; It is a duty to rejoyce in the Lord: But we are never fit for rejoycing till we have proved what eſtate we are in: *Let every man prove his own work; ſo ſhall he have rejoycing.* We can never be fit for any duty, untill we know what eſtate we are in, becauſe every duty varieth according as the eſtate of every man is. To inſtance in prayer; He that is not in the ſtate of grace muſt pray one way, and he that is in the ſtate of ſalvation muſt pray another way: the one, that he may be converted and brought home to God: the other, that he may be ſtrengthened and increaſed in grace. And ſo for the duty of hearing, &c. 1 Cor. 11. 28. Lam. 3. 40. Gal. 6. 4.

The ſecond uſe is for direction; to let us underſtand by what means we may know what eſtate we are in. There be four means to know this. *Uſe. 2. Of Direction.*

1. By our outward and inward actions. I do not ſay, by our outward actions: For a man may be in the ſtate of hypocriſie, and yet his outward actions may be good. Neither do I ſay by our inward actions alone: For a man may be in the ſtate of ſelfe-deceit, and yet ſay his heart is good and his meaning and minde good. But I ſay, by them both put together. Our Saviour ſetteth it out by a tree; *Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth corrupt fruit.* So if the heart bring forth the fruit of righteouſneſſe, joy in good things, patience, meekneſſe, gentleneſſe, love, obedience, godly converſation, &c. theſe evidence a good eſtate: but if the heart bringeth forth deadneſſe, earthlineſſe, impatience, evil converſation, &c. theſe are corrupt fruits and ſignes of a very bad eſtate. *Means to know what eſtate we are in.* Matth. 7. 17.

2. Ye may know what eſtates ye are in by your inclinations and diſpoſitions, from whence theſe actions proceed. Are your hearts inclined heaven-ward and God-ward, as *Davids*, are ye bent to holineſſe and ſelf-deniall, &c. as a bow is bent to ſhoot the arrow? This is a ſigne of a good eſtate: as 1 *Chron.* 22. 19. there is a ſpeech of *ſetting the heart to ſeek God.* Ye know when a man will do a thing indeed, we ſay, *he is ſet on't.* It may be ye do ſome good duties, make ſome fair offers of ſeeking God; but are your hearts ſet on't? or are they ſet on the world, and inclined earth-ward? The inclinations of every creature in the world do ever ſhew what the creature is. How do we know that a ſtone is heavy? Becauſe it inclineth downward. How do we know a man is cholerick? Becauſe he is inclined unto wrath: So a mans eſtate may be known by his conſtant inclination either to good or evil. Pſal. 119. 112.

3. One may know what eſtate he is in by that reflexive act which is proper onely to man. There is an act in mans ſoule (we call it a *re-*

flex

flex act) which no creature hath but onely man, whereby he can perceive what himſelfe is and doth. When a man thinketh or ſpeaketh, he can reflect upon himſelfe, and perceive what he thinketh or ſpeaketh: when he prayeth, he can reflect upon his own heart, and perceive how it carrieth it ſelfe all along in his prayers. I ſay, no creature in the world hath in it this reflexive act but onely man. The fire burneth, but it cannot reflect upon its own burning: *Oculus non videt ſe videre*, The eye ſeeth, but it doth not ſee that it doth ſee; that is, That creature doth not perceive what it doeth when it ſeeth. But every man hath this reflexive act in him, whereby he is privy to what himſelfe thinketh, doeth, is. *None knoweth the things*
1 Cor. 2. 11. *of a man, ſave the ſpirit of a man that is in him.* This is the reaſon why ſome know not what eſtate they are in, becauſe they choke their own ſpirit and hoodwink their conſciences. Thine own heart knoweth how it is with thee, and would faithfully tell thee, if thou wouldſt enquire of it and hearken unto it. Search with Gods candle, and thou mayſt eaſily finde
Prov. 20 27. what is in thee. *The ſpirit of a man is the candle of the Lord, ſearching all the inward parts of the belly.*

4. Ye may know what eſtate ye are in by a certain kinde of feeling. As there is a kinde of bodily feeling whereby every man knoweth the eſtate of his body, whether he be ſick or in health, ſo there is a ſpiritual feeling. The
Luke 24. 32. two diſciples did feel their heart burn: *Paul* did feel a great combat in him
Eph. 4. 29. between the fleſh and the ſpirit: So if men be covetous and worldly, they may feel it. Yet indeed ſome men be paſt feeling: Their caſe is the worſe becauſe they cannot feel how bad it is; But for the moſt, they may eaſily feel what their eſtate is.

Uſe 3. Impediments. The third uſe is, to ſhew you the impediments that hinder this knowledge. I you would attain to know what eſtate you are in, then remove the impediments: which are

1. Vain thoughts. Men who are in a ſtate of ſinne and wrath, yet have many vain thoughts lodging within them keeping them from knowing it: *God is merciful*; and *Chriſt died for ſinners*; and, *There be worſe ſinners then they*; *why ſhould they think ſo ill of themſelves?* and, *they may be better all in good time*: Theſe vain thoughts hoodwink their eyes that they cannot ſee
Jer. 4. 14. their eſtate, nor reſolve that it is ſo dangerous as indeed it is. *O Jeruſalem, waſh thy heart from wickedneſſe: how long ſhall theſe vaine thoughts lodge within thee?* They were in a very bad eſtate; and yet they had ſuch vain thoughts that they could not ſee it.

2. Preſumption is another impediment. Men pray, and heare, and do other good duties, and ſo take all to be well without ſerious examining.
Rev. 3. 17. This was the caſe of the *Laodicean* people: They thought they had that in them which they had not, and that their eſtate was good, when it was nothing ſo.

3. Another let are the Cares of this life: Whereby the heart is ſo occupied, that it doth not finde time to ſearch its one eſtate. Therefore our Sa-
Luke 21. 34. viour ſaith, *Take heed that your hearts be not overcharged with the cares of this life, leſt that day come upon you unawares*; intimating that theſe cares are great lets from conſidering our eſtates.

4. Another let is an Evil conſcience, which affrighteth a man ſo ſoon as he beginneth to ſtirre, and maketh him afraid to go on to look ſoundly in-
John 3. 20. to his eſtate. *He that doeth evil hateth the light.*

Rom. 3. 11. 5. Another let is Ignorance. *There is none that underſtandeth, none that ſeeketh after God.* Mark; they did not ſeek in what caſe they ſtood before God, becauſe they did not underſtand.

6. Another let is Spiritual ſloth and ſluggiſhneſſe of heart. Men cannot endure to take paines with their own hearts till they have made out a tru:

true judgement in what caſe they are; They begin and quickly give over; and ſo for want of diligence and pains-taking make nothing ſure.

The laſt uſe is for exhortation; That all men would beſtirre themſelves and ſet in earneſt upon this enquiry. That we may every one know in what ſtate we ſtand. *Uſe 4. Of Exhortation.*

1. Conſider, this is an enquiry about our ſouls. We enquire about our outward man, about the eſtate of our bodies, and worldly affairs, &c. Oh, let us not neglect this maine Enquiry, *Am I in Chriſt, yea or no? Am I a new creature, yea or no? Doth my ſoul live to God or no?*

2. Conſider, this is a queſtion about our everlaſting eſtate. We can never have comfort untill we have put this out of queſtion; and therefore this is a queſtion which all queſtions muſt give way unto. If ye be not in Chriſt, ye had need lay aſide all and look about it onely. How can men eat, drink, ſleep, &c. ſith the wrath of God abideth upon all unbelievers? Methinks our ſouls ſhould take no content, do nothing elſe but faint after Chriſt untill we know our intereſt in him. I ſay again, This is the grand enquiry, that buſineſſe which all buſineſſes muſt give place unto. Oh the ſloth of our ſouls! Let us in time awake and rouſe them up, and never reſt untill we know our own eſtate to be good before God, that ſo our hearts may have comfort, and that with God.

R A TREA

A TREATISE OF CONSCIENCE.

ROM. 2. 15.

Which ſhew the work of the law written in their hearts, their conſciences alſo bearing them witneſſe, and their thoughts in the meanwhile accuſing or elſe excuſing one another.

What conſcience is.

I Have ſhewed you, That every man is in an eſtate before God. And that hath made way now to a Treatiſe of Conſcience; which will ſhew us what eſtate we are in before God. I deſire to handle it common-place-wiſe: And firſt I will tell you in brief what the conſcience of everyman is. I ſay of every *man*: For Angels and devils have a conſcience too: ye may ſee it in the ſpeech of the Angel to *John*, when *John* would have worſhipped him, *I am thy fellow-ſervant*, ſaith he, *ſee thou do it not*. Mark; He had a conſcience that could ſay, *I am a ſervant, and therefore muſt not take worſhip to me*. So for the devils: When our Saviour bade them come forth of the poſſeſſed, they ſay, *Art thou come to torment us before our time*. See; they had a conſcience that told them there would be a time when they ſhould be further tormented. But I am not to ſpeak of ſuch conſciences, but of the conſcience of man. Now the conſcience of man is the judgement of man upon himſelf as he is ſubject to Gods judgement. Divines uſe to expreſſe it in this Syllogiſme, *He that truly believeth in Chriſt ſhall be ſaved*: My conſcience telleth me this is Gods word; *But I believe truly in Chriſt*: My conſcience telleth me this alſo; *Therefore I ſhall be ſaved*. And ſo alſo on the contrary ſide. So that conſcience is a mans true judgement of himſelfe: *If we would judge our ſelves*; that is If we would bring our ſelves before the tribunal of conſcience to receive its judgement.

Rev. 19. 10.

Matth. 8. 29.

1 Cor. 11. 31.

Four Propoſitions.

Four Propoſitions are contained in that portion of Scripture which I have choſen to make the Subject of this enſuing Treatiſe, *Rom.* 2. 15.

1. That there is in every man a conſcience. [*Their conſciences bearing them witneſs,*] Every one of them had a conſcience bearing them witneſſe.

2. That the light which conſcience is directed to work by, is knowledge; [*written in their hearts.*]

3. That the bond that bindeth a mans conſcience, is Gods Law; [*which ſhew the effect of the law written in their hearts.*

4. That the office and duty of conſcience is to bear witneſs either with our ſelves or againſt our ſelves, accuſing or excuſing our ſelves or actions, [*bearing witneſs, and their thoughts accuſing or excuſing one another.*] I begin with the firſt.

Propo-

Proposition I.

There is in every man a Conscience.

THere was a conscience in all these heathen in the Text; *their consciences bearing them witness.* There was a conscience in the Scribes and Pharisees; *being convicted of their own consciences.* There is a conscience in good men: as in *Paul*; *Our rejoycing is this, the testimony of our conscience.* There is a conscience in wicked men: *their minde and conscience is defiled.* As it is impossible the fire should be without heat, so it is impossible that any man should be without a conscience. Indeed we use to say, Such an one hath no conscience: but our meaning is, that he hath no good conscience. But every one hath a conscience, either good or bad. The Lord engraved conscience in man when he created him at first. True it is, since the fall of man conscience is miserably corrupted; but man can never put it off: Conscience continueth for ever in every man, whether he be in earth or heaven or hell. The most base and devilish profanelings in the world have a conscience: Let them choke it or smother it as much as they can, let them whore it, or game it, or drink it away, as much as they are able for their hearts, yet conscience will continue in spite of their teeth.

1. There is in every man a conscience. John 8. 9. 2 Cor. 1. 12. Tit. 1. 15.

1. No length of time can wear this conscience out. What made *Josephs* Brethren to remember the cruel usage they shewed him, but conscience? It was about twenty yeares before; yet they could not wear it out.

2. No violence nor force is able to suppresse conscience, but that one day or other it will shew it selfe. What made *Judas* go and carry back the mony that he betrayed our Saviour for, and also to cry out, *I have sinned*, but conscience? No question but he laboured to suppresse it; but he could not.

3. No greatnesse nor power is able to stifle conscience, but that it will one day like a band-dog flie in a sinners face. What made *Pharaoh* cry out, *I am wicked*, but conscience? He was a great King; and yet he was not able to over-power conscience.

4. No musick, mirth or jovializing can charme conscience, but it will play the devil to a wretched soul for all that. What was the evil spirit of melancholy that came upon *Saul*, but conscience? He thought to allay it with instruments of musick; but it still came again.

5. Death it selfe is not able to part conscience from a sinner. What is that worm that shall never die, but onely conscience? and in hell conscience is as that fire that never goeth out.

I confesse, some seem to have lost conscience quite: They can omit good duties as though they had no conscience at all: they can deferre repentance and turning to God, as though they had no more conscience than a beast: but one day conscience will appear, and shew plainly, that it was present with them every moment of their lives, and privy to all their thoughts, and all their wayes, and set before them all the things that they have done. Be men never so secure and senseless, and feared for the present, conscience will break out either first or last: Either here, or in hell it will appear to every man, That he hath, and ever had a conscience.

Now the reasons why the Lord did plant a conscience in every man living are; *Reasons.*

1. Because the Lord is a very righteous Judge: And as he commandeth earthly Judges not to judge without witnesse: so he himself will not judge 1.

without witnesse, and therefore he planteth a conscience in every one to bring in evidence for him, or against him, at Gods tribunall.

2. 2. Because the Lord is very mercifull. We are wonderous forgetfull and mindlesse of God, and of our own souls, and have need to be quickned up to our duties: therefore the Lord hath given every one of us a conscience to be a continual Monitour. Sometime we forget to pray, and then conscience putteth us in minde to go to God: sometime we are dull in the duty, and conscience is as a prick to quicken us. Sometime our Passions are distempred, and then conscience checketh and commandeth us to bridle them. We should never be kept in any order, if it were not for conscience: Therefore hath the Lord in mercy given us a conscience.

Use 1. The first use is, to condemne that diabolical Proverb, common among men: *Conscience is hanged a great while ago.* No, no; *Achitophel* may hang himselfe, but he cannot hang his conscience: *Saul* may kill himselfe, but conscience cannot be killed. It is *a worm that never dieth.* As the reasonable soul of man is immortall, so conscience also is immortall.

Mar. 9. 44.

Use 2. Secondly, this condemneth such as go about to suppresse conscience: Their conscience maketh them melancholick and lumpish now and then, and they go about to shake it off. Alas! why do ye go about that which is utterly impossible? Ye may suppresse it for a while, and gagge it for a while; but ye can never shake it off. Conscience sticketh so close that a man may as soone shake off himselfe as his conscience. And indeed his conscience is himselfe: *Let a man examine himselfe*, that is, his conscience. *Judge in your selves*, that is, Judge in your consciences.

1 Cor. 11. 28. verse 13.

Use 3. Thirdly, this confuteth that drunken opinion, That conscience is nothing but a present fit of melancholy. No; It causeth, it may be, the present melancholick fit, but it is not it. Conscience is a standing power in a man that is evermore with him, and will evermore judge him and condemn him if he be guilty before God. It will be with him when his dumpish fit is over. Let him laugh and be merry; yet conscience lies at the bottome of all, and will spoile all the mirth. Let the drunkard be never so joviall; I will not believe but conscience in the midst of that drunken mirth, causeth some sadnesse within, and telleth him, this is a very wicked life. Let the carnal hypocrite daub up the matter with good duties, and good prayers, and good hopes; I cannot believe but there is a conscience lieth at the bottome and telleth him he is rotten for all this. You may see this in *Cain*: He had been at a good duty, sacrificing to the Lord; but his countenance fell when he had done, conscience did lie at the bottome, and did tell him God did not accept him. Conscience is with evil men at Church, at Sermon, at Sacrament, and telleth them secretly that they are not the persons to whom the blessing of these Ordinances belong.

Prov. 14. 13.

Gen. 4. 5.

Use 4. Lastly, this may be for exhortation to the godly; That they would consider this, that they have ever a conscience within them; and that therefore they would labour alwayes to keep it void of offence: which was *Pauls* exercise, *Acts* 24. 16. Take heed you offend not your consciences in duties of piety towards God, in your prayings, hearings, *&c.* no not in your callings, eatings, drinkings, liberties, recreations: Look alwayes to your consciences, that you offend them not, because they are ever with you. When two live ever together, they had need not offend one another; else there will be no quiet: You and your consciences must ever live together: if ye offend them, ye are like to have very ill lives. Better live with a curst scold, then live with an offended conscience: ye had better offend the whole world then offend Conscience. There are none whom ye are alwayes to live with; but Conscience ye are alwayes to live with. Ye are not alwayes to live with your husbands, nor alwayes with your wives, nor alwayes with your

your parents or masters; there is a time when you must part: but Conscience and you will never part: Therefore labour to keep it void of offence. And thus much of the first Proposition, *There is in every man a conscience.*

Proposition II.

The light that Conscience acteth by, is knowledge.

THis knowledge is twofold; 1. Of Gods law, 2. Of our selves. *II Propo-*

1. The knowledge of Gods Law. To know Gods will, what is good, *tion.* what is bad; what God commandeth, what he forbiddeth. Every man under heaven hath this Law of God in some measure writ in his Conscience. I confesse, Gods children onely know Gods Law to purpose, as it is a light to guide them in the way of salvation: but all the world have some measure of knowledge, whereby they may gather that there is a God, and that he ought to be worshipped and obeyed, and that he hath power over life and death. All the world have knowledge in some measure what is good and what is not, what is to be done, and what not, what is according to Conscience and what not: All the world have this knowledge in some measure; I do not say, enough for salvation, but enough to make them inexcusable before God, for not following that light, and not living according to that knowledge which they have. If there were not some light in this behalf, some knowledge of the Law of God in every man, conscience could do nothing.

2. Knowledge of our selves: This also is the light that Conscience acteth by. There is in every man some measure of knowledge of himselfe, according to the measure of knowledge that he hath of Gods Law. Our Consciences look backward and forward; forward to Gods Law, and backward on our selves, Whether we be such as Gods Law requireth, yea, or no. First, ye may finde this in good men. This light did the Conscience of *David* go by: *I was upright before God*, saith his Conscience, *and I kept my selfe from mine own iniquity*. His Conscience had a light whereby he knew what he did. Secondly, ye shall finde this in wicked men. This light the Conscience of *Achan* went by: *I have sinned against the Lord God of Israel, and thus and thus have I done.* Psal. 18. 23. Josh. 7. 20.

These are the two lights that every mans Conscience goes by: It hath light in some measure to know the Law of God, what he should do, and what he should not do; and it hath light in some measure to know himself, what he hath done or not done, whether he hath done as he should yea or no. Now these two lights are necessary; as thus I prove;

First, the knowledge of Gods Law is necessary, For else Conscience cannot work. A drunkard might be drunk every day in the yeare, and yet Conscience could not trouble him, nor condemn him of sin, unlesse he knew the Law, That God hath forbid drunkennesse. And so the swearer. And so evil words and bad thoughts Conscience cannot accuse for, unlesse there be so much light as to know they are forbidden. And therefore Divines do all say, that the *Synteresis* is necessary to the exercise of Conscience. The *Synteresis* is this: When a man keeps in his minde the knowledge of the things contained in Gods Law: namely, That we must obey God, honour our Parents, not commit adultery, not kill, not steal, not lye, not covet, &c. Unless the knowledge of these be kept in mind, Conscience cannot work. And therefore when we would stir a mans Conscience, we appeal to his

knowledge; *Know you not, that the unrighteous shall not inherit the Kingdome of God?* As if he had said, Your own consciences may condemne you to the pit of hell if ye be unrighteous, because your *Synteresis* can tell you that the unrighteous shall not inherit the kingdome of God. This is the reason why we say, that there is a naturall conscience, and there is an illuminated conscience; because some have no light, but onely the light of nature, some have besides the light of Gods word, which sheweth that which nature sheweth, and much more clearly, and teacheth many things more which nature cannot teach: And hence the conscience of the illightned condemneth for such things as the natural conscience never stirreth about.

1 Cor. 6. 9.

Secondly, the knowledge of our selves is needfull; else conscience cannot act neither. Though we know what Gods Law requireth and what not, what is good and what not, yet unlesse we know whether we go with it or against it, conscience cannot accuse nor excuse. As for example; A close hypocrite, he knoweth well enough that the Lord hath condemned hypocrisie, and that hypocrites must have their portion in hell: yet if he do not know himselfe to be an hypocrite, his conscience can never condemne him for being one. And therefore both these knowledges are necessary, as well the knowledge of a mans selfe as of Gods Law. Many who had a hand in crucifying our Saviour, sinned grievously; yet they sinned not against knowledge, because they knew not what they did: *Father forgive them, they know not what they do.*

Luke 23. 34.

Thirdly, It is a contradiction to say, a blind conscience in act. The conscience cannot be blind, and yet actually condemne. Indeed the conscience it selfe may be blind, but it can never act and be blind: If it truly accuse or excuse, it must have some light. It is true, it may erroneously excuse or accuse, and yet have no true light: Seeming light is enough to do that: seeming knowledge is enough to make conscience erroneously excuse: As they who killed the Apostles, their consciences excused them, and told them they did God good service: they seemed to know it was good service to God, and therefore their consciences excused them, &c. Thus ye see that the light that conscience worketh by, is knowledge.

John 16. 2.

Use 1. The use of this point is first, to let us see the infinite necessity of knowledge. As good have no conscience at all, as conscience without knowledge: for it cannot act and performe its office. This is the reason why so many thousands go on in their sinnes without repentance, because being ignorant they have no conscience to prick them thereunto: as *Jer. 8. 6. No man repenteth him of his wickednesse, saying, What have I done?* Why, what was the reason that conscience did not prick them, and say, This thou hast done, and that; Thus ye have rebelled? *&c.* The text answereth in the next verse, *My people know not the judgement of the Lord. The Stork knoweth her time, and the Turtle, and the Swallow; but my people do not know their duties.*

Use 2. Another use is, to exhort us that we would labour to perfect the light of conscience, that it may be able to guide us, and direct us unto heaven. Our conscience hath knowledge enough by the light of nature to make us inexcusable, and to clear the justice of God, though he should damne us for ever: but there must be a greater light than that, that must guide us to heaven. O let us pray to Christ the true light, to set up this light in us, that we may never be at a losse in our way to happinesse, never step out of the right path, but our conscience may be able to put us in again; never go slowly, but our conscience may spurre us on faster; that our conscience may not be like the snuff of a candle in a socket, that flameth up now and then, and then is dark again, and again it flameth out, and is dark again: A man may see his book by it, but he cannot see to read; he may see his pen and ink

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by it, but he cannot see to write; a woman may see her needle and cloth by it, but she cannot see to work: so it is with some mens consciences: Their light is so dimme that they can see the duties, but they cannot see to do them; they can see the commandements of God, but they cannot see to obey them. O labour to perfect the light of your consciences, that ye may see to walk by them. And thus much also of the second Proposition, *The light that conscience affeth by, is knowledge.*

Now I should come to the third Proposition which, as I first propounded them, was this, *The bond that bindeth conscience is Gods law*: But I will now a little alter the method, and make the other which was propounded last to be the third in the handling; and it is this.

Proposition III.

The office of Conscience is to beare witnesse, to accuse or excuse.

III. *Proposition.* *The office of Conscience is to bear witnesse.*

CONscience is put into this office by God himselfe. It is Gods officer; Not onely his Register-book that shall be opened at the day of judgement, wherein is set down our thoughts, words and deeds; but it is a preacher also to tell us our duty both towards God and towards man: yea, it is a powerful preacher; it exhorteth, urgeth, provoketh: yea, the most powerful preacher that can be; it will cause the stoutest and stubbornest heart under heaven to quake now and then; it will never let us alone till it have brought us either to God, or to the devil. Conscience is joyned in commission with Gods own Spirit to be an instructour unto us in the way we should walke; so that the Spirit and it are resisted or obeyed together, grieved or delighted together: We cannot sinne against conscience, but we sinne also against Gods Spirit; we cannot check our own consciences, but we check and quench the holy Spirit of God.

The office of conscience to our selves is, to bear witnesse: *My conscience beareth me witnesse*, saith *Paul*. Conscience is alwayes ready to do this office, if it shall at any time be invited unto it: For conscience looketh sometimes for inviting; sometimes it will not bear witnesse unlesse we invite it and call upon it so to do. But there will come a time when it will do it, and must do it, and shall do it, namely at death or at judgement: then it will beare witnesse whether men invite it or no. Now it may be suppressed and silenced and kept under from witnessing; but then it must beare witnesse, and shall, either excusing or accusing, acquitting or condemning, *when God shall judge the secrets of mens hearts*, as the Apostle speaketh. Rom. 9. 1.

The properties that are given unto conscience in the discharge of its office are four: 1. It is supreme; 2. It is impartiall; 3. It is faithfull; 4. It is privy. *Four Properties of Conscience.*

1. It is supreme: It hath highest authority; it is the most uncontrollable and ablest witnesse that can be: the greatest, weightiest witnesse in the world; better then ten thousand witnesses. Though all the world do condemne us, yet if our own consciences do not, we need not feare: And so on the contrary, if conscience do condemn us, it will be small comfort though all the world flatter and commend and excuse us. It is a supreme witnesse: Though all the Angels in heaven should come and beare witnesse, their witnesse is not so uncontrollable as conscience is. There is no appealing from the witnesse of conscience; we must be tryed by it. If conscience do accuse and condemn us, the Lord onely is greater then our conscience, 1 *John* 3. 20:

3. 20. and will give judgement with it when it doth its office. And if our conſcience do not condemne us, we may be confident to ſtand before all the Judges and Kings in the World, yea, *we may have confidence towards God*, ſaith the text. 2. And as conſcience is ſupreme in bearing of witneſſe, ſo alſo it is ſupreme in commanding. All the commands of it are powerfull and ſupreme: it will not be ſlighted: it bindeth Kings and Princes: Nay, though God himſelf command the contray, yet can we not diſobey conſcience without ſin. By this it appeareth, that when conſcience doth witneſs, its witneſs is ſupreme; when conſcience commandeth, its command is ſupreme.

2. Conſcience as it is ſupreme in witneſſing or commanding, ſo it is impartial in judging. It reſpecteth no perſons, no eſtates, but accuſeth the richeſt as well as the pooreſt, the greateſt as well as the meaneſt. It made great *Belſhazzar* ſo to quake *that the joynts of his loynes were looſed, and his knees ſmote one againſt another*, Dan. 5. 6. It made great *Felix* to tremble to heare *Paul* ſpeak of righteouſneſſe and of judgement. *Felix* thought to ſcare *Paul*; but conſcience ſcared *Felix*. So on the other ſide, it is impartiall in excuſing. It will give evidence of the good works of the pooreſt in the world, as well as of the wealthieſt. Art thou never ſo meane? thy conſcience will be as ready to excuſe thee if thou haſt done well, as if thou wert the greateſt. It is impartiall in its office: Others, it may be, dare not or will not accuſe, but conſcience ſpareth none, no not it ſelf: Though its accuſations do load and burden and torment it ſelfe, yet it will do its office.

3. Conſcience alſo is faithful in its office and ſincere. It alwayes ſpeaketh of us as it thinketh: It may be deceived and miſtaken for a time, but it never ſpeaketh contrary to what it thinketh: It is a faithfull and ſincere witneſſe of our thoughts, words, actions, and courſes, whether they be good or evil, ſo farre as it is illightned by Gods word. It ever giveth evidence aright; it never flattereth nor condemneth any without a cauſe: It is a faithfull and a very upright witneſſe. Others may diſſemble with us, and commend us and applaud us when we are naught, and call us good men and good women when we are nothing ſo: but this will tell us plainly how vile and ſinfull we are; and if we ſay we are good when we are not, it will tell
1 John 2. 4. us plainly we lye. *He that ſaith I know him, and keepeth not his commandements, is a lyar.* Mark, though he ſay it, yet his conſcience giveth him the lye. It is faithfull again in excuſing. It beareth witneſſe of every good duty we performe, and of whatſoever good is in us. Though all *Jobs* friends ſpake evil of him, and God himſelfe by his outward judgements ſeemed to condemn him for a wicked man, yet ſtill his conſcience (like a faithfull witneſſe) did not forſake him, nay, it offered to reaſon with God himſelfe,
Job 13. 3. *I would reaſon with God: I know I ſhall be juſtified, and I will never forſake mine innocency till I die.* Still his conſcience ſtood for him and excuſed him. Thus on both ſides conſcience is a faithfull and ſincere witneſſe: it will not be corrupted to ſpeak otherwiſe then it knoweth the matter is.

4. It is moſt privy to what it doth witneſſe. It is more privy to what we have done then all the world: It can ſay more for us or againſt us, then all the world. *Thou knoweſt all the wickedneſſe that thy heart is privy vnto*, ſaith *Solomon* to *Shimei*, 1 *Kings* 2. 44.

Uſe. The uſe of all this is; Seeing conſcience is ſo ſupreme, ſo impartiall, ſo faithfull, ſo privy, we ſhould take heed how we do any thing that might give it advantage againſt us. If we were to appear before an earthly Judge to anſwer for our behaviour, and ſhould have a companion preſent continually with us, marking every thing in us, telling us of every fault, and witneſſing it againſt us unto the Judge, how careſull would we be of doing any thing that might give him advantage againſt us? Lo, we have conſcience as a continual watch-man, eſpying out all our wayes, and ſetting down whatever

ever we do amiſſe, checking us for it for the preſent, and one day accuſing us before God, and ſetting all things in order before our faces; Oh how ſhould we then labour to get into Chriſt Jeſus, that our conſciences may be purged in his blood, and ſtudy all our life long to keep peace and friendſhip with them. Wo be to them who live in their ſinnes! They will need no other witneſſe to come againſt them to condemne them for ever, but this witneſſe conſcience which lieth continually in their boſomes.

This I have ſpoken for the office of conſcience, which is to bear witneſs either with us or againſt us: Now the parts of this bearing witneſſe are, firſt, its ſingle witneſſing; ſecondly, its judiciall witneſſing. By *ſingle bearing witneſſe* I mean that conſcience beareth witneſſe what we have done, and what we do, and what we intend to do, and what we are: By *judiciall bearing witneſſe* I meane, that conſcience doth paſſe ſentence on the ſame whether it be good or evil, whether it be concerning the action or the perſon.

Of conſcience's ſingle bearing witneſſe.

Firſt, therefore of the ſingle bearing witneſſe of conſcience: And that is about three things: 1. What we have done; 2. What we intend to do; 3. What is the frame and bent of our heart.

1. It beareth witneſſe what we have done; what in our childhood, what in our youth, what in our riper age, what openly, what ſecretly. Thoſe things which ſeeme to be forgotten, conſcience will remember them to us: Like a writing in Marble, though it may be filled and choked with duſt, and covered with rubbiſh, yet when that is done away, and the ſtone ſwept clean, then the writing will appear legible; ſo though mens deeds may for the preſent ſeeme to be forgotten, yet they are written in their hearts with a pen of iron, and the point of a diamond, as *Origen* obſerveth upon *Jer.* 17. 1. Now the thoughts and cares of this life put them out of our minds; but the time will come when all worldly buſineſſe ſhall ceaſe, and the onely buſineſſe ſhall be to look into the records of conſcience. We uſe to ſay, Conſcience hath a very good memory. The chief Butler had forgot his promiſe unto *Joſeph*; but his conſcience remembred him of it two years after: *I remember my faults this day*, ſaith his conſcience. *Adonibezek* had forgot his cruelty; but his conſcience brought it to his minde: *As I have done, ſo God hath requited me*, ſaith his conſcience. Gen. 41. 9. Judg. 1. 7.

2. Conſcience beareth witneſſe of what we intend and purpoſe to do, whether againſt God or man. It will teſtifie every purpoſe and project of the heart, though it be never acted, though it die in the heart and never come to light. Men little think of this: *Tuſh* (ſaith one) *I never did ſuch a thing, though I once intended it, or had ſome thoughts about it.* Mark; thoſe very thoughts will conſcience bring forth and teſtifie what they were. Heare the Apoſtle, *In that day God ſhall judge the ſecrets of men, &c.* The moſt hidden things Conſcience ſhall bring to light, and Chriſt ſhall judge them. Rom. 2. 16.

3. Conſcience beareth witneſſe of the bent and frame of our hearts, what we affect moſt and love moſt, and rejoyce and delight in moſt, and deſire moſt and grieve for moſt, what our affections runne upon moſt, whether upon God or the world, whether upon heaven or the things of this life. Conſcience bare witneſſe to *David*, that his delight was in the law of the Lord, that God was his portion, that Gods ſtatutes were his counſellours. Conſcience bare witneſſe to the falſe teachers in Chriſts time, that they affected vaine glory and the praiſe of men more then the praiſe of God. Conſcience bare witneſſe to *Demas*, that notwithſtanding his faire profeſſion, his heart was ſet upon the world. Conſcience bare witneſſe to *Jehu*, that for all his ſeeming zeale, his heart was not upright. Pſal. 119. 77.

Object. 1. Jer. 17. 9. But it may be objected, How can this be? *The heart is deceitfull above all things: who can know it?*

Anſw. *Who can know it?* That is, Who elſe can know it but a man himſelfe? None under God can know the heart of man, but a mans own conſcience, the ſpirit of man that is in him. I confeſſe, a man may be ignorant of ſome ſecret and particular deceit in his heart: but who knoweth not the generall ſtanding of his own heart? or may know the chief bent of his own ſoul.

Pſal. 30. 6. *David* in a particular deceit was ignorant: *I ſaid in my proſperity, I ſhall never be moved*, never diſtruſt God more, never be diſquieted in my minde more. He was deceived in that particular; but he knew very well, the generall and cheiſe bent of his heart, that it was truly ſet upon God, and upon holineſſe. 2. It is true, many men take it that their hearts are ſet upon God when they are not: but what is the reaſon? Not becauſe they do not or may not know the contrary, that they love the world moſt: but becauſe they will not know it, they are unwilling to believe it, they are loth to have any bad conceit of themſelves. So that when *Jeremy* ſaith; *The heart is deceitfull above all things: who can know it?* his meaning is, What carnall man can abide to know the worſt of himſelfe? 3. It is not becauſe they know it not, but becauſe they will not heare the teſtimony of conſcience: but when it telleth them truly how the caſe is with them, they gather all the rotten and broken pieces of arguments together to ſtop the mouth of conſcience, and to perſwade themſelves to think well of themſelves. 4. Men ſeeme not to know their own hearts, not becauſe they do not know what they are, but becauſe they are ignorant of Gods law whereby they ſhould judge of themſelves. They know their hearts are ſet on the world, and that the bent and frame of their affections are placed on earthly things: but they hope an under-affection to God will be accepted, to love God in the ſecond place will ſerve the turne. They know they are carnall; but they hope ſuch carnallity may be in a man and yet he be right.

Object. 2. Yea, but a mans heart may ſay on the contrary ſide, that he loveth the world more then he loveth God, when he doth not: how then doth conſcience bear right witneſſe? I anſwer,

Anſw. This ariſeth either from the ſtrength of corruption, and weakneſſe of grace: We look into our ſelves, and ſee our corruptions violent, and our love to God ſmall; and ſo we are deceived, not ſeeing the radicall power of this love of God, which in regard of its vertue is ſtronger then the other: As a foole, if he ſhould feele hot water, would conclude that there is no cold at all in it; whereas there is radicall cold in that water, ſuch as will expell all that heat in a little ſpace. Or elſe this ariſeth from anguiſh of ſpirit, which ſo diſturbeth the minde that it cannot ſee its owne condition nor be capable of the comforts belonging unto it; as it was with the Iſraelites, *Exod.* 6. 9. otherwiſe doubtleſſe we may know our own hearts; and when our conſcience beareth witneſſe its witneſſe is right.

Uſe 1. I. Uſe, of reproof to thoſe who ſtand out againſt the witneſſe of their Conſcience, and like hard-hearted felons plead ſtill, *Not guilty*, though never ſo much evidence come againſt them, though conſcience oft tell them, this they have done, thus they do, ſuch they are. Oh ſtop not your eares againſt Conſcience; ſtand not out againſt it, but believe its teſtimony, and make uſe of it to repent of the evil it accuſeth of, while mercy may be had, before God himſelf cometh and joyneth with conſcience to condemn for ever.

Uſe 2. II. It ſerveth for ſingular encouragement to all to abound in good works. Conſcience will beare witneſſe of them all to our unſpeakable comfort in the time of afflictions, yea at death and judgement. *Job* felt it a ſweet thing to have conſcience give in teſtimony of his integrity and uprightneſſe:

When

When his friends proved *miſerable comforters*, and God himſelfe ſeemed to *write bitter things againſt him*, yet his conſcience witneſſed that he had been *eyes to the blinde, and feet to the lame*, he had fed the hungry, and clothed the naked, and comforted the fatherleſſe. There is not a good thing that ever we do, but conſcience will afford us the ſweetneſſe and comfort of it in our troubles: *Remember, O Lord*, ſaith *Hezekiah, that I have walked before thee in truth and with a perfect heart.* Iſa. 38. 3.

We have ſpoken of Conſciences ſingle bearing witneſſe: Now followeth its judiciall bearing witneſſe; which is when it paſſeth ſentence upon the morall of our actions, whether they be good or evil, whether bleſſed or curſed. This is performed by a Logicall diſcourſe, by way of reaſoning on this manner, The word ſaith, *Whoſoever looketh on a woman to luſt after her, hath committed adultery in his heart*: That is the *ſyntereſis*. Now the aſſumption; *But I have had wanton eyes and luſtfull lookings after a woman*: That is the ſingle bearing witneſſe of Conſcience. *Therefore I have committed adultery in my heart*: That is the judiciary ſentence of Conſcience which it paſſeth on a mans ſelfe. So againe; *Whoſoever crucifieth the fleſh with the affections and luſts, he is in Chriſt*: But, ſaith conſcience, *I crucifie the fleſh with its affections and luſts*; *Therefore I am in Chriſt*. Though there be not the forme of this diſcourſe in our conſciences, yet there is the force of it: for when conſcience doth judicially witneſſe againſt any man, or for any man, it doth it by the word, and proceedeth in the way which is propounded. 2. *The judiciall bearing witneſs of conſcience.*

The uſe of this is, Firſt for comfort to the godly, who may hence gather the aſſurance of their ſalvation from the rule of Gods word, and the witneſſe of their conſcience, that they walk by this rule. The word ſaith, *He that hungreth and thirſteth after righteouſneſſe ſhall be filled*; *He that doeth theſe things ſhall never fall, &c.* Get the rule of your hearts and lives to meet, and ye have what ye deſire. O what infinite mercy is this to all godly ſoules, that the Lord hath planted this Conſcience in their boſomes, that they need not go farre for their comfort: their own conſciences and the rule, may preach it to them. *Uſe* 1. Matth. 5. 6. 1 Pet. 1. 10.

Secondly, The wicked on the other ſide, if they continue as they are, may hence gather arguments for their own damnation. If the rule and conſcience might be heard, they would ſpeak bitter things againſt them, and give a fearfull ſentence on them. It may be they can ſmother their conſciences now for a time; but they will one day read them a fearefull lecture. I ſpeak not now onely of thoſe who drown their Conſciences in their Cups, and ſear their conſciences by their groſſe ſinnes; but of thoſe who would ſeeme godly, and performe good duties, but with hypocriticall hearts and carnall mindes. O that they would heare but Conſcience argue a little in this manner; *To be carnally-minded is death*, that is, *is an evident ſigne of a man that is in the ſtate of death and damnation*; *But*, ſaith Conſcience, *I am carnally-minded*; or *we are carnally-minded: Therefore we have an argument about us of death and damnation*. And ſo alſo for all other ſinnes; There is not a wicked man under Heaven, but he may argue out of his own miſerable eſtate by his conſcience, or he might, if it were awaked, as one day it will be. *Uſe* 2.

Thirdly, this may ſerve for inſtruction. No matter what opinions men have of us in the world: The queſtion is, What is the judgement of our own conſciences upon us? It may be thou art taken for a man of great knowledge, and a forward man in godlineſſe; it may be the godly dare not judge otherwiſe of thee: but the queſtion is, What is the judgement of conſcience? Doth not thy conſcience tell thee thou art but a proud foole, conceited of thy knowledge, and loveſt to heare thy ſelf talk? And ſo for thy *Uſe* 3.

performance of good duties; what teſtimony doth Conſcience give of the
2 Cor. 1. 12. manner of doing of them? The teſtimoniall of Conſcience is above all teſtimonials in the world: all the good opinions of the world are not worth a ruſh without this: If Conſcience can ſay, that in our wayes we ſeek to pleaſe God, and allow not our ſelves in any evil way, this teſtimony is full and ſatisfactory, and onely this.

Yet further concerning this judicial witneſs of Conſcience: It is either about things to be done or omitted, or things already done or omitted. The judicial witneſſe of Conſcience about things to be done or omitted is double: 1. To judge out of Gods Law whether it be good or evil. 2. To counſel out of our own judgements, either to do it or forbear it, according as the nature of the action is: If it be good, Conſcience will counſel us to do it; if bad, to forbear it. The judiciall witneſſe of Conſcience about things already done is fourfold: 1. To approve; 2. To abſolve; 3. To miſſlike; 4. To condemne. I begin with the firſt, the judiciall witneſſe of Conſcience about things to be done or omitted: where I ſhall conſider, firſt, the Office of Conſcience in this behalfe, *viz.* 1. To judge. 2. To counſel: and then the Adjuncts of Conſcience in diſcharging this office.

1. Conſcience judgeth.

1. Conſcience judgeth of the thing to be done, whether it be good or evil, lawfull or unlawfull. As we try the weight of gold by a paire of balances, ſo Conſcience trieth all our actions by Gods word. It is the Oracle of God: As the Jews went to Gods Oracle to enquire of the Lord, ſo our Conſcience is Gods Oracle to enquire of, and to determine of things, whether they be good or evil: It is a judge in the boſome. When the queſtion in *Corinth* was, whether women ſhould be uncovered when they pray, the
1 Cor. 11. 13. Apoſtle ſendeth them to Conſcience for judgement, *Judge in your ſelves*, ſaith he, *whether it be comely or no*; that is, Put it to the judgement of your own Conſciences. So ſay the Diſciples to the Jews, *Whether it be better to obey God or man, judge ye*; Put it to your own Conſciences. Thus ye ſee it is the office of Conſcience to judge of an action to be done, whether it be good or bad, lawfull or unlawfull.

2. Conſcience counſelleth.

2. The ſecond office of Conſcience is to counſel for the doing of that which is good, and forbearing of that which is evil. This is that faithfull friend in our boſome, that voice within us and *behinde us, ſaying, This is the*
Iſa. 30. 21. *way, walke in it.* Mark the words there; ye ſee theſe two offices of Conſcience. *This is the way*; there is the judgement of Conſcience: and *walke in it*: there is the counſel of Conſcience. Nay Conſcience doth not onely give good counſel, but if it have leave, it will bring arguments to perſwade to follow it: it will tell us the thing is well-pleaſing to God, of good report, that which will bring peace to our hearts. And ſo on the contrary, if it be evil, Conſcience will counſel us to forbear, yea bring arguments to diſſwade; *O do it not; it will tend to the diſhonour of God, and be offenſive to others, and wound our ſouls*, &c. It was Conſcience that withheld *David* from killing
1 Sam. 24. 10. *Saul*, and preſt him from it by a ſtrong argument, *O he is the Lords Anointed.* It was Conſcience that withheld *Joſeph* from yeelding to the enticings of his Miſtriſſe, and yeelded him an argument to diſſwade him from it, *How ſhall I do this great wickedneſſe, and ſo ſinne againſt God?* It was Con-
Nehem. 6. 11. ſcience that diſſwaded *Nehemiah* from flying; *ſhould ſuch a man as I flie?* And if one argument will not ſerve, Conſcience will uſe more.

Uſe 1.

The uſe of this may be firſt for Inſtruction. Hence we learne that natural men may have a Conſcience urging to good, and reſtraining from evil. There is no man ſo evil or ignorant, but he hath naturally ſome light with him by which Conſcience is ſet on work to adviſe, and to counſel, and to ſay, *This is very good; do it: This is very ſinful, forbear it.* This therefore is no ſigne of grace in any man, to have his Conſcience calling upon him to do

do good or diſſwading him from evil: The very heathen had ſo according to their light; yea and in many of them it was forcible to reſtrain them from many ſins which they were inclined unto. And ſo may many men be put upon many good duties, not for any love or liking of that which is good, but becauſe they would pleaſe and ſatisfie Conſcience, which otherwiſe will not ſuffer them to be quiet. It was Conſcience that kept *Abimelech* from defiling *Sarah*, and yet a carnal man.

Here then a queſtion may be asked, Whether a mere natural man can avoid ſin for Conſcience ſake. *Object.*

I anſwer, That this expreſſion, *for conſcience ſake*, may be taken two wayes: 1. For Conſcience of the commandment of God and love to it; and ſo none but Gods children do obey for Conſcience ſake: and ſo it is meant when *Paul* ſpeaketh of *being ſubject for conſcience ſake*, and *Peter* ſpeaketh of *ſuffering wrong for conſcience ſake*. Or ſecondly, *for conſcience ſake*, that is, when Conſcience it ſelfe inforced by fear compelleth one to do a thing or not to do it: As we ſay, *My conſcience will not ſuffer me*. Thus carnal men come to Church for Conſcience ſake, *&c.* that is, Their Conſcience driveth them to theſe duties, and will not be quiet without they performe them. *Anſw.* Rom. 13. 5. 1 Pet. 2. 19.

Secondly, Sith a mere nattral man may have a Conſcience ſtirring him up to good, as well as the truly godly, it will not be amiſſe to give you the difference. The difference is in three things; *Uſe* 2.

1. A godly mans Conſcience ſmiteth him and ſtirreth him very kindly, ſo that he melteth before God. When *David* had numbred the people, the text ſaith, *his heart ſmote him*. The word ſignifieth, it ſmote him kindly, gave him a loving blow, made him ſpread forth himſelfe before God. A wicked mans conſcience giveth him a dead blow, a churliſh and ſullen blow. 1 Sam. 24. 10.

2. A godly mans Conſcience ſtirreth him reciprocally: He ſtirreth up his Conſcience, and his Conſcience ſtirreth up him; he ſpeaketh to his Conſcience, and his Conſcience ſpeaketh to him: The ſtirring is reciprocall. *Commune with your own hearts. What haſt thou done, O my ſoul? Thus and thus have I doue*, ſaith the ſoul. Whereas a wicked mans Conſcience ſpeaketh to him, but he cannot endure to ſpeak to his Conſcience: his Conſcience ſtirreth him, but he hath no will to ſtirre his Conſcience; nay, he doth all he can to keep it quiet: But the godly as his Conſcience ſmiteth him, ſo he ſmiteth upon his Conſcience: *I ſmote upon my thigh*, ſaith *Ephraim*. The godly, when Conſcience ſtirreth them, they ſtirre it and provoke it to ſpeak out all it hath to ſay. *Commune with your own heart, and be ſtill*: They are ſtill to give it full audience, and call upon it to ſpeak on; *What haſt thou more to ſay Conſcience?* Pſal. 4. 4. Jer. 31. 19.

3. A godly mans Conſcience ſtirreth him to good; and he is reſolved to go to the utmoſt of what Conſcience ſtirreth him unto: that with *Job*, *his conſcience may not reproach him all his dayes* for not following it: Whereas it is otherwiſe with the wicked. Job 27. 6.

3. The third uſe is this; Seeing Conſcience is appointed by God to be our guide and our counſellour, it ſhould be our practice in every thing we do, to ask counſel of Conſcience whether we were beſt do it or no. I ſay, that Conſcience is Gods Oracle: Whatſoever we are to do, we ſhould (as *David*) enquire of Gods Oracle, May I go this way to work, or ſhall I take another courſe? *Heare counſel and receive inſtruction*, ſaith *Solomon*, *that thou mayeſt be wiſe at thy latter end*. Conſcience is a faithfull Counſellour; hear it. It is the great mercy of God that thou haſt ſuch a privy counſel: Thou canſt go no where but it is about thee to adviſe thee. Therefore as *Rehoboam* ſaid to his green heads, *What counſel give you?* ſo ſay thou to thy Conſcience, *What advice giveſt thou Conſcience, in this caſe? my carnall* *Uſe* 3. 1 Sam. 23. 2. Prov. 19. 20.

friends counſel me thus and thus; mine own carnall heart and luſts would have me go this way: but, Conſcience, what counſel giveſt thou?

Uſe 4. 4. The fourth uſe is to reprove the cuſtome of moſt men, who with *Ahab* refuſe the counſel of that one true wholeſome Prophet, and have four hundred other Counſellours who will give counſel as they would have it: They regard not this good *Michaiah*; they ſlight the counſel of conſcience; their luſts and their carnall reaſon, and fleſh and blood are their counſelours; *The counſel of conſcience*, they ſay, *is not good at this time*; as he ſaid of *Achitophels*: They will heare conſcience at another time, but not now. But take heed; for if you reject the counſel of conſcience, it is becauſe the Lord hath a purpoſe to deſtroy you.

The Adjuncts of Conſcience, which ſhew themſelves in the diſcharge of this duty of judging and counſelling.

The adjuncts of conſcience. THe adjuncts are of two ſorts: 1. ſuch as reſpect conſciences ability to diſcharge its duty; 2. ſuch as accompany conſcience in the diſcharge thereof.

Of the former ſort are four:
1. An illightened Conſcience.
2. An erroneous Conſcience.
3. A doubting Conſcience.
4. A ſcrupulous Conſcience.

Of the latter ſort are two:
1. A faithfull Conſcience.
2. An unfaithfull Conſcience.

1. *An illightened conſcience.* Firſt, the illightened conſcience is ſuch a conſcience as is in it ſelfe rightly informed by Gods law, and doth direct and judge aright in matters both concerning our generall and particular calling, both towards God and towards man. And this illightened Conſcience is a great bleſſing of God: 1. becauſe it is the proper effect of the law of God; 2. becauſe it is a very great advantage to a man in the whole courſe of his life, when a mans conſcience is illightened to direct him in every caſe what he is to do.

Uſe 1. If an illightened conſcience be ſo great a bleſſing, then be thankfull to God for it if ye have it, and uſe it as a bleſſing. Some have it, and uſe it not as a bleſſing: The devils have it as a curſe; many wicked men have it as a curſe: It maketh their ſinnes the greater. Like as a colour, the more light ſhineth upon it the greater it is, green is more green, and white is more white, and red more red, &c. So it is with ſinne: the more light the conſcience hath, the greater is thy ſinne; thy drunkenneſſe is more heinous, and thy ſwearing, and the like, by how much committed againſt more light. Oh therefore make uſe of the light of thy conſcience, as *David* did: Pſal. 119. 105. *Thy word is a lamp unto my feet, and a light unto my paths*; What followeth? *I have ſworne, and I will perform it, to keep thy righteous judgements.* Mark; when his conſcience was illightened, he bound himſelfe to follow the directions thereof.

Uſe 2. 2. Is an illightened conſcience ſuch a bleſſing? O labour to get it; be not without it for a world. Thou wert better walk blindfold over narrow bridges and planks, better walk in the darke through a place full of downfalls and marle-pits, then walke without a conſcience illightened. *He who walketh in the darkneſſe knoweth not whither he goeth*, John 12. 35. O labour therefore to get a conſcience illightened. It is true, a man may have an illightened conſcience, and yet go to hell: but this is moſt certain; without an illighte-

illightened conſcience a man cannot go to heaven. And if thy conſcience be ſomething illightened, yet labour for more light. It will prevent many a ſtumble, ſave thee from many a knock. Thou knoweſt not what caſe thou mayſt be in, what difficult ſtraits thou mayeſt be put unto: if thou haſt not light in thy conſcience to direct thee, what wilt thou do?

II. *An erroneous Conſcience.*

2. *An erroneous conſcience.*

SEcondly, an erroneous conſcience is, when conſcience not underſtanding Gods law, or miſapplying it, doth judge amiſſe and direct amiſſe. So *Joſephs* conſcience for a while was in an errour when *Mary* was found with child: His conſcience informed him that he muſt either make her a publik example or put her away privily. Here his conſcience erred about this particular, untill the Angel had better informed him. There is a queſtion here raiſed by Divines, and it is, Whether we ought to follow conſcience erring or no? A queſtion very neceſſary to be handled, partly becauſe of mens ignorance in this kinde, and partly becauſe of the frequency of the caſe. I anſwer thus;

Matth. 1. 19.

Queſt.

Anſw.

First, we muſt not obey conſcience erring or counſelling to that which is evil; For our errour of conſcience doth not make the tranſgreſſion of the law to be no ſinne; though an erroneous conſcience lead us to tranſgreſſe it. 1. Becauſe the law of God is above conſcience; and therefore the commandment of Gods law ſtandeth in full force though conſcience command contrary to it. Suppoſe a man ſhould think in his conſcience he might not take an oath though never ſo lawfully called thereunto by the Magiſtrate, and in never ſo neceſſary a caſe, when as the word of God commandeth us to ſwear in truth, in righteouſneſſe, and in judgement; I muſt follow the commandment of God rather then conſcience, becauſe Gods law is above conſcience. 2. Becauſe if I follow my conſcience when it is in an errour, I offend not onely againſt Gods law, but I offend alſo my conſcience: For though for the preſent while conſcience is erroneous it doth not take offence, yet when it cometh to ſee its own errour, then it will. Therefore this is our firſt anſwer, We muſt not obey conſcience erring, or counſelling to that which is evil. If our conſcience ſhould counſell us to tell a lye to help our neighbour, that is evil and againſt Gods law; and therefore if in doing it we do obey conſcience, we ſinne.

Secondly, we anſwer, That an erroneous conſcience whatever it commandeth (though the law of God commandeth the clean contrary) yet we cannot diſobey it without ſinne. For this is is a conſtant rule, We alwayes ſinne when we diſobey conſcience: If conſcience erre not, then in diſobeying it we ſinne double, againſt the law and againſt conſcience: if conſcience do erre and we diſobey it, we ſinne too; for though we do not ſin againſt the law, yet we ſin againſt conſcience, and ſo againſt the law too; not as though we were bound to obey conſcience when it erreth, and yet ſin if we diſobey it.

2.

Thirdly, Albeit it be alwayes a ſinne to diſobey conſcience though it erre, yet it is not alwayes a ſinne to obey conſcience when it erreth. Let us conſider three Propoſitions, and you ſhall ſee what I meane. First, If conſcience think that to be commanded which is abſolutely forbidden, or that to be forbidden which is expreſly commanded, then we ſinne which ſide ſoever we take: As if an ignorant man thinks in his conſcience that he is bound to pray to Saints departed, which thing the Lord hath expreſſely forbidden

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1.

bidden: if this man do pray unto Saints, he sinneth, because the Lord hath expressely forbid him to do it; if he do not pray unto Saints, he sinneth too, because his conscience telleth him he is commanded to pray unto them. 2. The second Proposition is this, If conscience hold a thing indifferent to do or not to do, which yet is not indifferent, but absolutely commanded, then it is alwayes a sinne not to do it, but it is no sin to do it. 3. The third Proposition is this, If conscience hold a thing necessary which God hath left indifferent, as if a man in conscience thought that he ought to pray four times a day (which thing yet God hath left indifferent) in this he is bound to obey conscience though it erre. And it is no sin to obey conscience thus erring; though it be a sin in conscience thus to erre.

Use 1. The use of this is, I. To let us see what a sacred sovereigne thing a mans conscience is. It is alwayes a sin to disobey conscience whether it erre or no, as it is alwayes a sin to disobey God. A man can never go against his conscience but he sinneth. 1. Because conscience is our guide: It is our inward and our inseparable guide; we can never come by any direction but by conscience; we can never let in the commandment of God, but onely by conscience: and therefore the Lord hath made it a very sovereigne thing. 2. Because we break a commandment through the loyns of a sin, when we go against conscience, *Ajax* light upon a beast and slew it: his conscience thought verily it was a man; *Kill it not*, saith conscience, *it is a man*: he goeth against his conscience and killeth it. His conscience here was in an errour, yet he as truly guilty of murder before God, as if he had indeed slain a man, because he slew a man through the loyns of this beast: His bloody minde looked at a man, and smote at a man, and slew a man. So when conscience is erroneous, and thinketh this is a commandment of God; it is not so, but he thinketh it so in his conscience; if he do contrary, he breaketh a commandement though it be none, because the errour of his conscience made it one to him. Was not *Herod* truly guilty of the murder of Christ? He thought in his conscience that Christ had been among the Infants slaine at *Bethlehem*. Thus conscience is a sovereigne thing: It is alwayes a sin to go against it, erre or not erre: and if it be a sin to go against conscience when it erreth, what a sin is it to go against it when it doth not erre?

Use 2. II. This may serve for a word of exhortation, to exhort men to beware lest they sin against conscience; especially when conscience is in the right. Conscience is as Gods face in a man: when conscience looketh on thee, the Lord looketh on thee. It is true, the Lord looketh on thee alwayes: but thou mayest see the Lords looking upon thee when conscience looketh on thee: And therefore thou never sinnest against conscience, but thou provokest the Lord to his face, when not onely God seeth thee, but thou feest him. Thy conscience sheweth thee the Lord; it presenteth God before thine eyes, commanding or forbidding, *Wilt thou do the evil now? Wilt thou omit the good duty now?* When conscience findeth fault, thou dost now provoke the Lord to his face. If it be such a sinne to sinne against conscience in an errour, it is much more a sinne to sinne against conscience, it being in the right. Thus much of a conscience erring.

Isa. 65. 3.

III. *A*

III. A Doubting Conscience.

A Doubting Conscience is such a Conscience as so hangeth in suspense that it knoweth not which way to take: it knoweth not which is the sinne and which not. If it goes this way to work, *It may be I shall sinne*, saith Conscience: if that way, *It may be I shall sinne too*, saith Conscience. Such a man sinneth which way soever he taketh. The reason is this, because he doubteth. *He that doubteth is condemned if he eat*, saith the Apostle: *for whatsoever is not of faith is sinne.* Suppose a man doubteth whether it be lawfull for him to do such a thing, and doubting also whether he may lawfully omit the doing it; in such a case, whether he do it or not do it he sinneth, because both wayes he doubteth. Yet here these rules are very useful; 3 *A doubting conscience.* Rom. 14.23.

1. *Rule*; When Conscience doubteth on the one part, and is resolved on the other, we must refuse the doubting part, and take that wherein we are certain and sure. As for example; When one doubteth of the lawfulnesse of playing at Cards and Dice; he is sure it is no sinne not to play, but whether he may lawfully play he doubteth: in this case he is bound not to play. So when one doubteth whether it be a sinne not to call his family together every day to prayer; Gods Ministers tell him he must or he sinneth: *I doubt of that*, saith he. Do you so? but you are sure it is no sinne to do it: Therefore you are bound to do it, because you are bound to decline the doubtfull part, and take that which is certain. And so of all other the like particulars. *Rule* 1.

2. When Conscience doubteth on both sides, which is the sinne and which not, then a man ought to do that which is most void of offence. As for example; Say an Anabaptist among us doubteth whether it be a sinne in him to bring his childe to Church to be baptized, or a sinne to refuse; here his rule is, That that which is most void of offence, and most agreeable to brotherly unity and concord, is to be taken, the balance hanging otherwise even; and the arguments to urge both the one or the other seeming of like weight, then this must be put into the scale and resolve the doubt. *Rule* 2.

3. It is lawfull to do some things when yet our Conscience doubteth of the lawfulnesse of them. For we must consider there are two kinds of doubting: there is a speculative doubting, and there is a practicall doubting. Speculative doubting is to doubt of the lawfulnesse of the thing it selfe to be done: Practical doubting is to doubt of the lawfulnesse of the doing of it. Now this latter is not alwayes a sin, but the other is: As for example; If a servant be commanded of his Master to attend on him on the Lords day, he knoweth not what his businesse should be, and perhaps doubteth it is not of such moment as to be done on that day; yet he hath no reason to deny his attendance: in this case though he doubt of the lawfulnesse of the thing done, yet he need not doubt of the doing of it, because he knoweth not what the businesse is, and hath no reason whereby he is able to justifie his refusall. And so much also of a doubting Conscience. *Rule* 3.

IV. A Scrupulous Conscience.

THe difference between a doubting Conscience and a scrupulous Conscience is this; A doubtful Conscience hangeth in suspence, and doubteth which is the sin, and which is lawfull; but a scrupulous Conscience inclineth to the lawfulnesse of the thing to be done, but yet not without many doubts scruples, because of some difficulties which it hath heard of, and 4. *A scrupulous conscience.*

which it knoweth not how to answer or resolve. The rule which here we must go by is this; When we incline to the lawfulnesse of the thing, we should labour to suppresse all difficulties and ambiguities which cause us to doubt. The Apostle includeth this rule in that word *fully*; *Let every man be fully perswaded in his heart*: Get all difficulties removed, all stumblings, and stickings, and hoverings, and scruples taken away.

Quest. But how if that cannot be done? how if we cannot get all scruples removed?

Answ. If that cannot be done, then it is lawfull to follow Conscience notwithstanding the doubts and scruples of it. Observe that place well, *Deut.* 13. 1, 2, 3, 4. 1. &c. the Lord commandeth, if a false Prophet should come amongst them to draw them from the truth, and should shew a signe or miracle to confirme his doctrine, and the signe should come to passe (which might put doubts and scruples into their consciences) nevertheless conscience inclining to the truth, they are bound to stand to that: for these doubts and scruples do not argue a want of faith, but onely a weaknesse of it.

Use 1. I. This sheweth what need we have to labour to have our consciences rightly informed. It is a comfortable thing for a Christian to have his conscience so fully illightened as that he can without doubting or scruple discharge the duties both of his generall and particular Calling: And it is a great disturbance to a Christians minde, when his conscience is so weak and ignorant that he cannot performe his duties without doubts and scruples whether he is right or no, especially in matters of greatest moment. It is a great misery to have our consciences blind, which should be our guides, and which it is a sinne to disobey. This is the reason why S. *Paul* doth so often speak, *I would not have you ignorant*, 1 *Cor.* 10. 1. and 11. 3. It is a very great misery that ones conscience should be ignorant what to do, what to hold, what to follow: I say it is a lamentable misery, that many who have followed the directions of conscience, should by it be led to death and damnation, to do things contrary to Gods word. What a misery was it for the Jewes to have zeal and not according to knowledge? *&c.*

Use 2. II. This should teach us to use the meanes truly to informe Conscience. Prov. 19 1. *Without knowledge the heart is not good*; that is, it is most profane. There be *Means to get knowledge.* three means to get knowledge. 1. Let us pray unto God that he would 1. open our understandings; that as he hath given us Consciences to guide us, so also he would give our guids eyes that they may be able to direct us aright. The truth is, it is God onely that can soundly illighten our Consciences: and therefore let us pray unto him to do it. All our studying, and reading, and hearing, and conferring, will never be able to do it: it Psal. 119. 73. is onely in the power of him who made us to do it. *Thy hands have made and fashioned me: O give me understanding, that I may learn thy Commandments.* He who made our Consciences, he onely can give them this heavenly light of true knowledge, and right understanding: and therefore let 2. us seek earnestly to him for it. 2. We must seek it in humility, alwayes suspecting our own knowledge. We are not too confidently and presumptuously to trust to our own judgement, and despise or neglect the judgement Psal. 25. 9. of others. *The humble God will teach*: Pride and selfe-conceitednesse blindeth exceedingly. 3. 3. We must seek with sobriety, alwayes contenting our selves with that knowledge which is most necessary, and not be curious about vain and idle-brained questions, or solicitous to answer every objection that shall be raised up against the truth. A lover of the truth should not be ready to entertaine all objections against it, and never be settled till he can answer all that can be cast in; which will be never. It is not expected that there should be in every man such a ripenesse of judgement and such a measure of illumination as that he should be able to dis-

pute

pute with the most learned, or answer every objection that can be raised: But we must with that good Martyr say, *Though I cannot dispute for Christ, I can die for him*: We must be content with our measure, to be wise unto sobriety.

III. Those godly souls that have weak consciences must use them very gently: *Scrupulosi non sunt rigide tractandi*, Those that are scrupulous are not to be handled rigidly. When a mote is in the eye, it is not boistrously to be dealt withal; that will make it worse. The eye is a tender part, and so is the conscience. Again, we must take heed of offending weak consciences. It may be thou knowest thine own liberty, that thou mayst do this or that; but thy brother is weak, and he doth not know it to be lawfull: O take heed of giving offence: Consider the Apostles words, 1 *Cor.* 8. 12. *When ye sinne against your brethren, and wound their weak consciences, ye sinne against Christ.* Consider also the practice of the Apostle, and the resolution that he had; *If meat offend my brother, I will eat no flesh while the world standeth*, vers. 13. It is a grievous offence to offend the conscience of the weak; and therefore beware of it. They are very unchristian speeches, *I know mine own liberty*: *If others be offended, what care I? why should I prejudice my selfe for them?* It is true, another mans conscience cannot abridge me of my liberty: but yet I in charity ought to suspend the act of my liberty, when I know the using it will give offence to the weak. *Use 3.* *Antonius.*

IV. To admonish our selves, if conscience be so tender a thing, to be carefull that we offend not our own consciences. Conscience is quickly offended; but it is not so soon pacified. Every notorious step into evil, or neglect in duty, offendeth conscience; and conscience will keep a grudge a long time, and will give many a secret wound, deading the heart to duty, making faith and confidence in God dull: we cannot pray with courage, nor come before God with boldnesse. *If our hearts condemn us not, we have confidence*, saith *John*. An erroneous conscience will defile you; a doubting conscience distract you; a scruplous conscience unsettle you: but above all other, an illightened conscience, if it have any thing against you, will exceedingly disable you; this stabbeth at the heart your confidence towards God. Go then and labour to purge conscience, else conscience will hinder you; whether you pray, or heare, or receive the Sacrament, &c. it will deprive you of comfort. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar: first go and be reconciled to thy brother, and then come and offer thy gift.* The case is greater and more dangerous when conscience hath something against us: there is no offering will be accepted untill conscience be satisfied. If thou shouldst be about to pray, and conscience should stand up against thee as an adversary, and tell thee thou hast been vain, and loose, and carnal all this day, thou hast not set thy selfe to keep close to God this day, thou hast fallen into this and that sinne this day; thou art not fit to pray till thou hast reconciled thy self to conscience: Alas, thy conscience will secretly undermine all thy praying. First, therefore reconcile conscience by humbling thy selfe, and breaking thy heart, and resolving, *I have sinned, I will do no more.* When conscience can say thy sorrow, and repentance, and resolution for new obedience is sincere, then thou art fit to pray, but not before. So whatever other duty thou goest about, be sure to reconcile conscience; else all will miscarry. *Use 4.* 1 John 3. 21. Matth. 5. 23.

V. *A faithfull Conscience.*

THus I have expounded the adjuncts of conscience which shew themselves in the discharge of its duty, namely, such as respect conscience's

science's ability to the doing of it: Which, as ye have heard, are four: 1. An illightened conscience; 2. An erroneous conscience; 3. A doubting conscience; 4. A scrupulous conscience. Now followeth those which do accompany it in the doing of its duty: And they are two: 1. A faithfull conscience; 2. An unfaithfull conscience.

5. *A faithfull conscience.* A faithful conscience is that which doth alwayes advise and counsel aright when need is. This is a very rare conscience: It is rare to finde a conscience every way faithfull. For, to say the truth, conscience is alwayes faithfull in it selfe; for it knoweth not how to deale deceitfully with any man: but yet I may say as *Solomon*, *A faithfull man who can finde?* so, *A faithfull conscience who can finde?* It is a very rare thing. Not for any deceit that is in Conscience it selfe, but because men commonly would have it unfaithfull; therefore a conscience that will not let men make it unfaithful though they would, such a conscience I call a faithfull conscience: and I say it is rare. But such a conscience there is; and it hath three Properties: 1. It is watchfull; 2. It is rigid and severe; 3. It is importunate.

Prov. 20. 6.

Properties: 1. *It is watchfull.* 1. A faithfull conscience is watchfull, alwayes awake to apprehend every opportunity of doing and receiving good, or resisting evil. A when there is an opportunity to pray, to heare, to shew mercy, a faithfull conscience will remember us of it, and put us upon it; as also when there is any opportunity of quickning and edifying our selves or others. It was a watchfull conscience that made *David* say, *I will never forget thy precepts*: that is, I will never omit any opportunity to remember them to do them. It was a watchfull conscience that made *Paul* say, *I became all things to all men, that by all means I might save some*; that is, by taking all opportunities and advantages to do good. It was a watchfull conscience that made *Peter* say, *I will not be negligent to put you alwayes in remembrance of these things*; that is, I will neglect no opportunity. Again, a watchfull Conscience taketh notice of every motion and inclination to evil: it is awake to see when evil is conceived; to tell us of it, to oppose it, and to dissuade us from it: like a watchman on the top of a tower alwayes awake to see when any danger approacheth. It is Gods Minister with eyes on every side, to espy seasons of good, and stir up to make use of them; and of evil, and give warning to avoid them.

Psal. 119. 39.

1 Cor 9. 22.

2 Pet. 1. 12.

2. *It is severe.* 2. As a faithfull Conscience is watchfull, so also it is rigid and severe. In every cause it delivereth its judgement: nothing can escape its sentence: it will not favour our lusts in any particular. If there be any opportunity of duty to God or man, it maketh us to heare of it; though it be such a duty as none other will call upon us for, or it may be dare not put us in minde of; as of love, and care, and help towards inferiours; yet Conscience will: It titheth mint and cummin, and will tell us of the least duty. And so on the other side, it will not swallow the least sinne. As it will not *swallow a camel*, so it will *straine at a gnat*. A faithfull Conscience is faithfull in the least. If *David* sinne but in the lap of a garment, conscience smiteth him for it. It made *Abraham* so precise to a thread or a shoe-latchet; he would not take so much as that of the King of *Sodom*. It made *Moses* strict to a very hoof: It made *Paul* finde fault with the *Corinthians* about their hair: It made *Augustine* condemne himselfe for an apple.

Luke 16. 10.

3. *It is importunate.* 3. As a faithfull Conscience is watchfull and severe, so also it is importunate in all its counsels. It doth not onely deliver its judgement, but doth with importunity urge the following of its counsel. It will have no nay, but will be obeyed. It leadeth us bound in the spirit to do it; as *Paul* said, *I go bound in the spirit*. See how importunate this faithfull conscience was with the Psalmist: *I will not give sleep to mine eyes, nor slumber to mine eye-lids, untill I finde out a place for the Lord.* It will not take any nay, say we what we will: say we be sleepy, say we be busie, say we be loth and full of excuse;

Acts 20. 22.

Psal. 132. 4.

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it will be importunate, and that with vehemency. It will follow a man, if he will not hear it, with a Hue and Cry of inward checks. It will ſometime promiſe, ſometimes threaten, urge us with hope, fear, danger, &c. *As we would be ſaved, we muſt do this, As we would eſcape the wrath to come, we muſt forbeare that.* Thus importunate is a faithfull conſcience.

I. We ſee here what a great bleſſing it is to have ſuch a faithful conſcience, *Uſe 1.* ſuch a faithfull friend in our boſome, which will be carefull to tell us of all our duty, and perſwade us to it; and of every evil, and diſſwade us from it. It will not flatter us in any thing, but tell us plainly, *This ye ſhould do; This ye ſhould not do.* It regardeth not what pleaſeth us; but what is good for us, that it looketh to, and that it perſwadeth to, and that it urgeth. O what what a bleſſing is this! This bleſſing had thoſe willing Iſraelites who gave ſo freely and largely towards the building of the Tabernacle. The text Exod. 35. 21. ſaith, that *their heart ſtirred them up*: and *their ſpirit made them willing*. Mark; *their heart* (that is their conſcience) *ſtirred them up*: *Ye have bracelets; offer them*, ſaith conſcience: *Ye have ear-rings and jewels*, &c. *part with them too*, ſaith conſcience, *to further this pious work in hand. Their ſpirit made them willing*; their faithfull friend in their boſome, conſcience, overcame them with arguments and ſtrong perſwaſions. This is a great bleſſing, to have ſuch a faithfull conſcience: It will make a man part with all his luſts, pride, ſelfe-love, covetouſneſſe, carnall delights, for Gods glory and our own true good.

II. It is a ſigne that God meaneth well to that man to whom he hath *Uſe 2.* given a faithfull conſcience. O this is an Angel keeper indeed. Did not Chriſt meane well to his Church in the *Canticles*, when he gave her ſuch Cant. 6. 12. a conſcience as carried her on wheeles unto him? *Or ever I was aware* 13. *my ſoul made me like the Chariots of* Amminadab. *Return, return, O Shulamite; return, return. Return, return*, ſaith conſcience; and again, *Return, return.* Hath the Lord given thee ſuch an importunate conſcience as will have no nay, will not let thee alone in omitting good or committing evil, will not let thee ſlumber and ſleep in ſecurity, but continually joggeth and awaketh thee? Hath he given thee a ſevere, a preciſe conſcience, that will not favour thee in the leaſt evil? It is a moſt comfortable ſigne that the Lord meaneth well unto thy ſoul.

III. Labour to be a friend unto conſcience, that it may continue faith- *Uſe 3.* full unto thee. True friends will deal faithfully and plainly one with another, and will be importunate to do one another good: Conſcience will not deal thus with thee unleſſe thou be a friend unto conſcience. Now then are we friends unto conſcience when we do what conſcience requireth. As our Saviour ſaid to the Diſciples, *Ye are my friends if ye do whatever I com-* John 13. 14. *mand you*: So I may ſay of conſcience. For conſcience if it be truly illightned will command nothing but what Chriſt commandeth. If we deale ſo in our conſtant courſe with conſcience, be willing to hearken to it, and be ruled by it, then if we be out of the way now and then, conſcience wil be true to us, and be importunate with us for our good.

IV. Be ſure thou ſtand not out againſt conſcience when once it is im- *Uſe 4.* portunate. It is a great ſinne to ſtand out againſt conſcience though it be not importunate; but it is a ſinne a thouſand times greater to ſtand out againſt it when it is importunate. The greateſt ſtanding out againſt conſcience is the greateſt ſinne: it is a ſinne which cometh neareſt that againſt *Maxima vio-* the holy Ghoſt, which accompanied with ſome other adjuncts, is the *latio conſcien-* greateſt ſtanding out againſt conſcience. There is no ſinne that doth more *tiæ eſt maxima* harden the heart, then to do evil when conſcience is importunate to diſ- *peccatum.* ſwade from it. This ſinne was the cauſe why *Saul* was rejected of God; *I for-* 1 Sam. 13. 12. *ced my ſelfe*, ſaith he: He forced his conſcience; his conſcience was importunate

to have him ſtay according to the commandment of God, but he forced himſelfe to the contrary. I confeſſe, if conſcience be importunate to the utmoſt, as it is with Gods children, men cannot with any force put it by, it will have no nay. Sometimes it is ſo with the wicked in ſome particular thing: but often conſcience in them is importunate, and yet will ſuffer it ſelf to be born down. Now to bear conſcience down is a very high ſinne, and exceedingly hardeneth the heart: therefore take heed of it.

VI. *An Unfaithfull Conſcience.*

6. An unfaithfull conſcience.

THus I have handled a faithfull conſcience. The ſecond affection now followeth; which is an Unfaithfull Conſcience. I do not meane ſuch an one as is overtaken with evil (for the beſt conſcience hath its failings) but ſuch a conſcience as ſo giveth in, that it ſuffereth a man to forſake God, and to ſerve the devil and his own luſts: This is an unfaithfull conſcience; and it alſo hath three Properties: 1. It is a ſilent conſcience. 2. It is a large conſcience. 3. It is a remiſſe conſcience.

Properties thereof.

1. It is ſilent.

1. A ſilent conſcience, that conſcience which knoweth how to judge, how to counſel, how to direct, yet is ſilent and ſaith nothing, is an unfaithful conſcience; that knoweth what duties we owe to God and man, yet putteth us not upon them, nor is importunate for the performance of them; and ſo for ſinnes, what we ought not to do, telleth not of the evil, diſſwadeth not from it, urgeth not arguments to cauſe forbearance; this is an unfaithfull conſcience. It is like to a ſleepy careleſſe Coachman, who giveth the horſes the rains, and letteth them runne whither they will: So this unfaithful conſcience leaveth the rains on a mans neck, and letteth him runne whither he will, into any danger, any miſchief, that he may *do evil with both hands.* Do ye not think *Ahabs* conſcience was faſt aſleep, which let him ſell himſelf to work wickedneſſe? and ſo *Manaſſeh's* conſcience?

Mich. 7. 3.

2. It is large.

2. A large conſcience; which maketh conſcience it may be of ſome great duties, but taketh liberty in other, which it counteth leſſer. Thus *Doeg's* conſcience would not ſuffer him to break his vow, to depart on the Sabbath day; but yet it ſuffered him to accuſe *David.* *Jehu's* conſcience made him zealous in Gods cauſe againſt the houſe of *Ahab* and the Prieſts of *Baal*; but it ſuffered him to maintain the high places which *Jeroboam* had ſet up. Thus *Gamaliel's* conſcience made him ſpeak well for *Paul*, and yet continue (it ſeemeth) in much other evil. This conſcience will reſtrain from great ſtaring ſinnes, or from ſuch ſinnes as the man hath no naturall propenſity unto: but others which ſeeme of a lower nature, or which are ſuitable to a mans particular deſires, theſe conſcience will ſwallow without remorſe. As civil people, that cannot ſwallow down couzenage and injuſtice, and yet neglect of prayer, and other religious duties never troubleth them. And ſo ſome Profeſſours, who cannot omit hearing Sermons, and talking of Religion, and yet can reſt without the power thereof.

2 Kings 10. 29.

3. It is remiſſe.

3. It is remiſſe; that is, though it doth counſel and direct, yet it doth it with ſuch coldneſſe and remiſſeneſſe, that it is eaſily anſwered and put off. Thus it was with *David.* It cannot be thought but his conſcience ſaid, *Plot not againſt* Vriah's *life:* But he would, and ſo conſcience let him do it. This conſcience will be anſwered with every ſlight and idle excuſe: As when conſcience telleth one, *Your wayes are not good: I wiſh you to repent, and make your peace with God*; it may be the man anſwereth, *Yea ſo I meane to do; but I cannot yet intend it: when I have diſpatched ſuch and ſuch buſineſſe*

then

then I will do it. If Conſcience ſpeak again, *Yea, but you were beſt to do it now*; *True*, ſaith he, *I know it, I know it. If God would give me repentance, I would repent: It is his gift; of my ſelfe I cannot do it.* Or when it telleth him of family duties; it may be he anſwereth, *I have no leiſure; ſo long as I go to God by my ſelfe, I hope it will ſerve turn.* Or when it telleth him of his wickednesſe, it may be he anſwereth, *Many worſe then I have found mercy: and I hope ſo ſhall I.* This is the Conſcience that letteth a mans heart ſay, *I ſhall have peace.* Now Conſcience being remiſſe and cold, it is eaſily put off and anſwered with theſe idle and fooliſh excuſes, or with ſome other pretenſes like theſe, and ſo letteth the man go and live as before. This Conſcience is like *Eli*, which ſaid, *Ye do not well, my ſonnes*, but exerciſed no ſeverity to cauſe them to do otherwiſe. Deut. 29. 19.

Uſe. By this we ſee the dangerous eſtate of thoſe men who have ſuch a Conſcience. There be many who live in many ſinnes, in carnall courſes, ſome in company-keeping and drunkennesſe, ſome in hatred and variance, ſome in chambering and wantonnesſe, ſome in covetouſnesſe and love of this preſent world: your Conſciences, no queſtion, can ſay, *Ye ſhould do well to be more godly, to look more after Chriſt and after heaven, and ye ſhould do well to get the truth of ſaving grace*; yet it may be they ſay nothing, or nothing to the purpoſe in this behalfe. Therefore is theſe mens caſe ſo dangerous, becauſe their Conſciences are ſo ſilent and ſo remiſſe. They have loſt the moſt ſovereigne remedy, namely, Conſcience. Conſcience is the moſt ſovereigne means (under God and his holy Spirit) to work repentance in men, that can be; and is it not dangerous to have it prove traiterous and unfaithfull? What good can the Miniſtery of the Word do unto you when every idle and falſe excuſe or pretence which the wiſdom of the fleſh can deviſe, can ſtop the mouth of your Conſcience when it calleth upon you to do what the word requireth? It muſt needs be dangerous, and ſo much the more, becauſe it is ſo pleaſing unto you: ye take delight in ſuch ſilent, and large, and remiſſe unfaithfull Conſciences; ye love not to have your Conſciences too buſie with you; ye like not that your Conſciences ſhould be too clamorous and importunate with you; ye would have them not too rigid and vehement againſt your ſins. It fareth with you as with many young men who have ſold themſelves unto folly, and think none their friends but paraſites that flatter them, or thoſe who connive and wink at their folly: but ſuch friends will ſoon prove foes, and ſo will ſuch moderate and quiet Conſciences. It is a dangerous thing to have ſuch a ſilent Conſcience; to want the cheif means under God of doing a man good. It was Conſcience that told the lepers, *We do not well to hold our peace*: It was Conſcience that never would let the prodigall ſon be quiet till he returned to his father, and ſaid unto him, *I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon*: It is Conſcience that is the moſt powerfull meanes under God to quicken a man up to repentance and obedience; and therefore they are in a miſerable caſe that want this great help. 2 Kings 7. 9.

Queſt. But what are the Cauſes why mens Conſciences be ſo evil and unfaithful?

Anſw. The Cauſes hereof are chiefly theſe four:

1. Ignorance is one cauſe why a mans Conſcience is unfaithfull, when we do not labour to have Conſcience throughly illightened and informed. Who are more careleſſe and negligent of their duties both to God and man? who can with more freedome lye, ſteale, covet, ſin, *&c.* then thoſe that are ignorant of the law of God? They know not that they do ſo much hurt to their own ſouls as they do. An ignorant minde hath alwayes an evil Conſcience. It is impoſſible Conſcience ſhould be faithfull where it is not illightned: and hence it cometh to paſſe that Conſcience is ſo negligent and unfaithfull, becauſe we have been ſo careleſſe of informing it. Thy conſcience 1 Pet. 2. 15.

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must needs be silent as long as thou art ignorant. Ignorance is soone put to silence.

2. A second cause is often slighting of conscience. It may be conscience speaketh not, or but coldly and remissely, because when it hath advised, and counselled, and admonished, thou hast neglected it and disregarded it from time to time. Though it judge and counsel, yet thou wilt not listen: Like *Cassandra* the Prophetesse, who though her Predictions were true and certain, yet were they never believed: so though conscience speaketh true, yet men follow it not; and therefore it becometh silent when it is not regarded, but all its counsel, and advice, and perswasions slighted and neglected. Hence, I say, it cometh to passe that for want of imployment it is still and falleth asleep, till the time come that it must be awaked.

3. The third cause is that violence that is often offered unto it. Many times when conscience perswadeth to any good duty, or dissuadeth from any evil course, men will do against it and withstand it violently, and put out the wholesome advice of it: hence it cometh to passe that conscience having so many injuries offered unto it, beginneth to provide for its own ease, and so either it is silent and saith nothing, or else is soone answered and rebuked; as it was with *Moses*: When *Pharaoh* would never hearken unto *Moses*, but still fell to excuses, and at last to deny all, he would not let Israel
Exod. 10. 29. go notwithstanding all that *Moses* could urge, but said to *Moses*, *Get thee from me; take heed to thy selfe; see my face no more*; *Moses* then answered, *Thou hast spoken well: I will see thy face no more.* So it is with conscience; When men have been obstinate, and have refused to heare it, and would have it speak no more, *Thou hast well spoken*, saith conscience: *henceforth I will trouble you no more, but let you alone to take your course: I will advise you no more; or if I do, I will not be any more importunate.*

4. A fourth cause is, that men do wilfully stop the mouth of conscience: If it beginneth to speak, presently they busie themselves about other things; or if that will not do, they runne into company, and there spend their time, that the howlings of conscience may not be heard; and if still it be loud, they strike up the Drumme, and ring all the Bells, that the voice of it may be utterly drowned: and so conscience at last is content to stand by, to hear, and see, and say nothing. By this meanes many times it falleth out, that those who have had very turbulent and clamourous consciences not suffering them to be quier, have at last tamed them, and put them quite to silence; or if they do speak, it is so coldly and remissely, that they care not whether they be obeyed or no. Oh these are damnable and devilish devices! Whoever ye be that do thus, ye are in a dangerous estate, and ye carry the brands of hell and damnation upon you. If ever you desire to avoid this dangerous estate, then shun the cause: Labour to have your conscience throughly illightened and informed by the word of God, that it may read you your duty. A friend that knoweth but little, can give but little counsel. Again, give heed evermore to the counsel of conscience. You know *Achitophel* took it ill that his counsel was not followed; therefore he made away himselfe in displeasure: So conscience will take it very ill if its counsel be not followed: it will strangle it self, and smother it self; you shall hear no more of it. Especially take heed you do not reject conscience, nor offer violence to it: If you do, you will make it unfaithfull and remisse; and then you lose the best means under heaven of your good: Then deadnesse of spirit succeedeth, and hardnesse of heart taketh place, and you deprive your souls of all possibility of cure. As long as a sick-man hath any possibility of cure, he is still under hope; but if ever he lose that, he is gone: Conscience is the possibility of the soul to amendment; and therefore if you dull conscience, and make conscience remisse and unfaithful, you take the ready

way

way to deprive your selves of all possibility of rising again. Consider these things, and have a care of your Consciences.

And thus we have handled the office of Conscience about things to be done and omitted, with its adjuncts, affections, and properties, in that behalfe. I come now to consider the office of Conscience about things already done or omitted, together with the affections of Conscience in the discharge of that office.

The office of Conscience about things already done or omitted.

THis hath four parts: 1. To approve; 2. To absolve; 3. To mislike; 4. To condemne; according to the good or evil of our actions or omissions. The judgement is not onely of the things, what they are; but whither they tend, and what they will produce.

I. An approving Conscience.

FIrst, when that which is done is good, Conscience approveth it: as *Paul* saith, *This is our rejoycing, the testimony of our conscience*, 2. *Cor.* 1. 12. When he had lived uprightly and sincerely, his Conscience approved of it: so when he had great sorrow and heavinesse for his brethren, his Conscience approved it; *my conscience bearing me witnesse*, saith he. So at his latter end, we may see how his Conscience approved the whole course of his life: *I have finished my course, I have kept the faith*, &c. there is consciences approbation of him: *from henceforth* saith he, *is laid up for me a crown of righteousnesse*: there is Consciences judgement concerning the issue of it. Conscience so approveth every particular good action done by a faithfull man, that by it he may gather a testimony of the uprightnesse of his heart: as *Hezekiah*; *Remember, Lord, that I have walked uprightly before thee. Hereby we know that we are translated from death to life, because we love the brethren.* Mark; Love to Gods children is a sufficient testimony not onely of our uprightnesse in that particular act, but also of the simplicity of our hearts in the generall, and that we are translated from death to life. So when good old *Simeon* had now even finished his dayes, see what an approbation his Conscience gave of him; *Lord, now lettest thou thy servant depart in peace according to thy word.* His Conscience here gave a threefold blessed approbation of him. 1. That he had been Gods faithfull servant; *thy servant.* 2. That he had walked in the wayes of true peace and comfort; *depart in peace.* 3. That the promise of Gods word was his in particular; *according to thy word.*

Rom. 9. 1.

2 Tim. 4. 7, 8.

1 John 3. 14.

Luke 2. 29.

II. An absolving Conscience.

THe second part of the office of Conscience is to absolve and acquit. Thus *Samuel* pleading his innocency, had his conscience testifying for him, *Whose oxe have I taken? or whom have I defrauded?* and his conscience absolved him as cleare and free from those sinnes. Thus also *Job*; *If I have lifted up my hand against the fatherless, when I saw my help in the gate; If I rejoyced because my wealth is great; If I have not given my bread*

1 Sam. 12. 3.

to the hungry; or if I have rejoyced at the misery of mine enemy: then let it be thus and thus to me. His conscience absolved him as clear of those sins. Nay, the conscience of a childe of God doth not onely absolve him from the guilt of those sinnes which he never committed, but also from the guilt of those sins which he hath committed against God or against man. It can tell him he hath truly repented, and truly been humbled, and truly got pardon. Ye know, *David* had committed divers sins: yet when he had humbled his soul before God, and obtained pardon, his conscience telleth him as much and absolveth him, *Psal.* 103. 3. *Blesse the Lord, O my soul,* &c. *who forgiveth all thy sins.* Nay, though a childe of God have many infirmities daily and hourly, yet his conscience doth absolve him: *It is no more I that do it,* saith his conscience, *but sin that dwelleth in me. If I distrust, it is no more I; for I fight against it: If I be overtaken by any weakenesse, it is no more I; for I laboured against it, and do bewaile it.*

III. *A Misliking Conscience.*

THe third part of consciences office in things done, is to mislike if we have done ill. There be imperfections in the best obedience of Gods dearest servants: *What I do I allow not,* saith *Paul:* His conscience misliked something done by him. But that mislike of conscience which now I speak of, is of things that are il done, that is, not done in truth and sincerity. Thus it is in all that are not renewed by the holy Ghost: The office of their conscience indeed is to mislike what they do: When they have prayed, their conscience can mislike it, and say, *I have not prayed with a heavenly minde, a holy heart:* When they have been at a Sacrament, conscience can truly mislike it, and say, *I have not been a fit guest at Christs table* &c. When they are crossed and tempted, their consciences truly mislike their carriage, and say, *I do not fight and resist, but readily and willingly yield to every invitation to evil.* Do ye not think that *Jeroboams* conscience misliked his altering Gods worship, his innovating Religion, his making Israel to sin? do not ye think his conscience misliked him for these things? Do not ye think that *Nabals* conscience misliked his griping? and *Doegs* conscience misliked his slandring? and *Pashurs* conscience misliked his opposing and misusing *Jeremiah*? and the old Prophets conscience misliked his lying? Who would have thought but *Balaam* said well, *Whatsoever the Lord saith unto me, that will I speak,* and, *I cannot go beyond the Commandment of the Lord to do less or more; no, not for* Balaks *house full of gold*? who would have thought but that this was well said? yet his own conscience could not chuse but mislike it, being not spoken in sincerity. Many a man hath gone for a Christian twenty or thirty years, and every one liketh him; and yet it may be his conscience hath disliked him all the while.

Rom. 7. 15.

IV. *A Condemning Conscience.*

THe fourth part of consciences office in this behalfe is to condemne if we have done evil and contrary to Gods Law. Conscience hath an office not only to mislike us, but also to condemne us: nay, it will hasten more to condemne us then God. We see it in *Adam*: When *Adam* had sinned his

Gen. 3. 7.

his conſcience condemned him before God did: he knew he was naked, that he had made his ſoul ſhamefully naked; his conſcience condemned him for an Apoſtate, before the Lord came to paſſe ſentence upon him. Nay, it condemneth us oftner then God; God will condemne a ſinner but once for all, *viz.* at the laſt day; but conſcience condemneth him many thouſand times before that. Many men and women who do ſeem godly in the worlds eyes, God knoweth how many of them have condemning conſciences in their boſomes, for all their civilities, and formalities, and crying God mercy, and patched up hopes; many who would ſay that man were uncharitable who ſhould condemn them for ſuch and ſuch, who (it may be) finde conſcience within ſo uncharitable, and ſaying plainly, *Ye are ſo*; like the conſcience of *Pauls* heretick, who is ſaid to be *condemned of himſelfe*. Tit. 3. 11.

I. This ſerveth for the praiſe of the juſtice of God: That he may be juſt when he judgeth, the Lord needeth no other witneſſe againſt us but our own conſciences: they make way for the juſt judgement of God. Ye may ſee this in this portion of Scripture which we have in hand; wherein is ſhewed both that God hath appointed a day wherein he wil judge the world, verſ. 16. *In the day when God ſhall judge the ſecrets of all men according to my Goſpel*: and then in the verſe going before, the Apoſtle ſheweth that now in the mean while every mans conſcience maketh way for this juſt judgement of God; *their conſcience bearing witneſſe, and their thoughts in the mean time accuſing or excuſing one another*. At the laſt day every man ſhall be judged according to his conſcience; a childe of God according to his; a carnal man according to his. The Lord ſhall abſolve all his children, and their own conſciences ſhall abſolve them. The Lord ſhall condemne all the reſt, and their own conſciences ſhall condemne them. This is the book that every mans life is ſet down in. Every paſſage of converſation both of the godly and the wicked, is recorded daily in this Book: And according to what is written therein will the Lord judge every ſoul at the laſt day, as *Rev.* 20. 12. *The dead were judged out of thoſe things which were written in the Book according to their works*. The Apoſtle there ſpeaketh prophetically, and putteth the paſt time for the future; *they were judged*, that is, they ſhall be judged. So that ye ſee that by the judgment of conſcience way is made for the juſt judgment of God. Rom. 2. 15. *Uſe* 1.

II. This ſhould be a means to keep us from ſin, and to keep us in a holy life: for according to our works ſo will be the evidences of our conſciences, whether they be good or evil. We had need to take heed what we write in our conſciences; for according to what is written there, ſo ſhall we be judged. Therefore if any ſin ſtandeth upon record in our conſciences, we had need get it blotted out by the blood of Chriſt. Repent, be humbled, beg for pardon, reſt not till thou ſeeſt this debt-book, conſcience, croſſed, and thy ſinnes ſtand there cancelled and diſcharged. *Uſe* 2.

THus I have ſhewed you the offices of conſcience about things heretofore done. Now let me ſhew you the affections of conſcience in the diſcharge of theſe offices. Ye have heard that conſcience hath four offices in things heretofore done; 1. An office to approve; 2. An office to abſolve; 3. An office to diſlike; 4. An office to condemne. The two former when we have done well and lived well; then the office of conſcience is to approve and abſolve: The two latter when we have done ill and lived ill; then the office of conſcience is to miſlike and to condemn. Now followeth the affections of conſcience in the diſcharge of theſe offices; and they are four: 1. A tender conſcience; 2. A ſleepy conſcience; 3. A benummed conſcience; 4. A ſeared conſcience.

Firſt, a tender conſcience; that is, a conſcience touched with the leaſt ſin, and checking us for the leaſt ſin; as for vain thoughts, exorbitant paſſions, 1 *A tender conſcience.*

idle words, and the like. Such was *Davids* conſcience, which ſmote him for cutting off the lap of *Sauls* garment. Such was *Zaccheus* his conſcience, which troubled him for ſuppoſed ſinnes: *If I have wronged any man*, ſaith he. He did not know; but his conſcience was ſo tender that it made him carefull of *Ifs*. This tender conſcience is a ſingular bleſſing of God: And if we deſire to attain unto it, we muſt labour to ſee the odiouſneſſe of ſinne, yea the malignity and exceeding evil there is in the leaſt ſinne: this will make us tender of it. Secondly, we muſt labour to mourn for every ſinne though it ſeem little: this alſo will keep our conſciences tender. And we have great cauſe to prize a tender conſcience. What got the Bethſhemites by not being tender in conſcience? They looked into the Ark, and becauſe they durſt venture upon it, the Lord ſmote fifty thouſand of them at once. What got the man that gathered ſticks on the Sabbath for not being tender in conſcience? He was ſtoned to death. Conſcience ſhould tender the leaſt commandment of God, and ſo be tender of the committing the leaſt ſin. This conſcience is a great bleſſing.

Sam. 24. 5.

1 Sam. 6. 19.

Num. 15. 32, 36.

2. *A ſleepy conſcience.*

The ſecond affection of conſcience is ſleepineſſe. A ſleepy conſcience is not ſo quick in ſmiting us as it ought: either it checks not, or elſe with ſuch faintneſſe that it worketh not upon us; it maketh us never the more watchfull againſt ſin. This we ſee by many who can commit ſuch ſins without trouble or diſquiet, as would bring others on their knees and make them walk heavily long after. This ſleepy conſcience is very dangerous: it maketh men as ready to fall into the ſame ſins to morrow as to day, and next day as to morrow: it letteth them ſee their faults, but amendeth none; becauſe this is ſuch a conſcience as doth not cauſe men to feel the burden of their ſins. A man can never come to Chriſt as long as he hath a ſleepy conſcience; becauſe it doth not cauſe ſin to be burdenſome. They who have this conſcience can ſleep for all it, and eat and drink and be merry for all it: Now a man can never come to Chriſt that is not burdened with his ſin, that he cannot beare it, cannot be quiet for it, cannot ſleep for it: then Chriſt calleth him, *Come unto me, all ye that are weary and heavy laden, and I will eaſe you.*

Matth. 11. 28.

3. *A benummed conſcience.*

A benummed conſcience; that is, ſuch a conſcience as is in a deep ſleep. This differs from the former in degree. You know there is a leſſe ſleep, and there is a greater ſleep: There is a leſſe ſleep, when onely the outward ſenſes are bound; and there is a ſleep when the inward ſenſes are bound too. Now a benummed conſcience is a conſcience that is in a deep ſleep; Preach to it, it mourneth not; cry to it, it liſteneth not: This is a benummed conſcience. Nor the greatneſſe of ſinne, nor the wrath of God denounced againſt it can move it. Men can know themſelves guilty of ſuch and ſuch ſinnes, and yet not lay them to heart: conſcience never telleth them about it. Thus the Apoſtle ſpeaketh of thoſe *who knew the judgement of God, that they which commit ſuch things are worthy of death, yet not onely do the ſame, but have pleaſure in them that do them*: Their conſciences though informed, and in ſome meaſure knowing the evil of their courſes and the ſeverity of Gods judgement, yet let them go on ſtill, and not onely commit the evil themſelves, but delight to ſee others as bad as themſelves. Such are our ſwearers, and drunkards, and company-keepers, &c. This is a very wretched conſcience: the Lord deliver us from it.

Rom. 1. 32.

4. *A ſeared conſcience.*

Fourthly, a ſeared conſcience; that is, ſuch a conſcience as ſpeaketh not a jote; *ſeared with a hot iron*, as the Apoſtles phraſe is. 1 *Tim.* 4. 2. a ſenſeleſſe conſcience, a paſt-feeling conſcience: when men can ſwallow down ſinne like drink, oathes, contempt of God, his word and worſhip, mockage of Gods ſervants, hating to be reformed; ſuch as ſinne without any remorſe. This kind of conſcience is in four ſorts of men: 1. In diſſolute and profligate perſons; who like common ſtrumpets have their ſouls lie open to every ſin that

that cometh by. 2. In obstinate sinners, such as, like *Ahab*, have *sold themselves to work wickednesse in the sight of the Lord*. 3. In Scoffers and Jeerers; who *speak evil of them who runne not in the same excesse of riot* with themselves, and nickname the godly. 4. In Apostates and Backsliders; who *speak lyes through hypocrisie*, and have fallen from the profession of the truth: All these men have a conscience seared with a red-hot iron. This is a great judgement of God: greater then this there cannot be: No outward judgement that can fall upon us is like unto it: not the plague, nor shame, nor beggery, no nor any curse besides hell it selfe is equall to it. By this the onely meanes under God of repentance is taken away. Such may come to repent; but it is a thousand to one if ever they do. It is like a gravestone lying upon their consciences, which keepeth them under untill the day of judgement: at which time God will awaken their consciences, and then they will be more furious in tormenting then the very devils themselves.

Ye that are not yet fallen upon this wretched conscience, I beseech you take heed that ye never do. But ye will ask me, *How may we avoid it?* Avoid it? alas, ye may avoid it if ye be carefull: for conscience never feareth it selfe: If ever it be seared, it is ye your selves that do sear it. Indeed the minde of man may blind its own selfe; and the heart of man may corrupt its own selfe; and the affections of man may defile their own selves: but conscience never corrupteth it selfe, never feareth it selfe. But you will say, *What must I do to avoid this searing of conscience?* *Use.*

First, listen to conscience well, that whatever it saith to thee from God, thou mayest do it. This was the course of the Psalmist: *I will hearken what the Lord God will say in me* (so some translate it.) Heare then and listen what the Lord God will say in thee, what thy conscience illightened saith in thee, and do it.

Secondly, when ever this conscience is quick, follow it. Nothing more feareth conscience then suffering quicknings to die. Blow the coles, if they do but smoke. As the Apostle saith, *Quench not the Spirit*; so quench not conscience.

I have hitherto shewed you that every man hath a conscience, and the reasons why God hath given us a conscience, the light that it acteth by, the offices of it, and the affections of it. Now from all these proceed two other adjuncts of conscience: 1. A quiet conscience; 2. An unquiet conscience.

A Quiet Conscience.

COncerning a quiet conscience three things are to be considered: 1. What a quiet conscience is; 2. How it differeth from that quiet conscience which is in the wicked; 3. The examination whether we have this quiet conscience or no.

1. For the first, What a quiet conscience is; It is that which neither doth nor can accuse us, but giveth an honourable testimony of us in the course of our lives and conversations ever since we were regenerate (I put that in too: for 1. we do not begin to live till we be regenerate, and 2. we can never have a true quiet conscience till then.) Such a quiet conscience had good *Obadiah*; *I fear the Lord from my youth*, saith his conscience: This was a very honourable testimony that his conscience gave him. Such a quiet conscience had *Enoch*: *Before his translation he received this testimony, that he pleased God*. *Haymo* saith, this testimony was the testimony of Scripture, *Gen.* 5. 24. where it is said that he *walked with God*. This is true; but this is not all: The text saith not, there was such a testimony *given of him*, but *he had it*: and that *before his translation*; but the testimony of *Moses* was after his translation: 1 Kings 18. 12. Heb. 11. 5. *Dicente scrip. turâ inquit ille.*

Therefore it was the teſtimony of his conſcience that bore witneſſe within, that he pleaſed God. So that this is a quiet conſcience, which neither doth nor can accuſe us, but giveth an honourable teſtimony of us in the whole courſe of our life and converſation. Now to ſuch a quiet conſcience there be three things neceſſary: 1. Uprightneſſe. 2. Purity. 3. Aſſurance of Gods love and favour.

Firſt, uprightneſſe is when a man is obedient indeed. Many will be obedient, but they are not obedient indeed, not humbled indeed, not reformed indeed. What it is to be obedient indeed ye may ſee *Exod.* 23. 22. *But if thou ſhalt indeed obey his voyce, and do all that I ſhall ſpeak, &c.* Mark; that is obedience indeed, when we do all that God ſpeaketh, and are obedient in all things. This is an upright conſcience, when the heart is bent to obedience in all things. An example we meet with in *Paul*; *I have lived in all good conſcience before God untill this day.* His conſcience could not accuſe him of any root of wickednеſſe and corruption allowed and cheriſhed in him: That is an upright conſcience. Haſt thou ſuch a conſcience as this? *My conſcience can truly beare witneſſe there is no ſinne I favour my ſelfe in, allow my ſelfe in, but condemne all, ſtrive againſt all.* Thus *David* proveth that his conſcience was upright; *If I regard iniquity in my heart, the Lord will not hear my prayer.* The regarding of any iniquity will not ſtand with uprightneſſe.

Acts 23. 1.

A ſecond thing required to a true quiet conſcience is purity. Though our heart be upright and ſtand generally bent to the Lords will, yet if we be guilty of ſome particular ſinne, this will hinder the quiet of our conſcience. Therefore ſaith *Paul*, *I know nothing by my ſelfe*; that is, nothing to accuſe me; no corruption, no root of unbelief reigning in him: Infirmities he had many, and frailties he had many, and he knew them, but he knew nothing to accuſe him. Whatever was amiſſe in him, his conſcience told him he uſed all holy means againſt it. If thy conſcience can truly ſay thus alſo of thee, then haſt thou a truly quiet conſcience.

1 Cor. 4. 4.

Thirdly, Aſſurance of Gods love, favour, and pardon. Though we have fallen into great ſins, yet our conſciences may have quiet, if we can be truly aſſured of Gods love and favour in the pardon of them. The Apoſtle proveth that the *Sacrifices* of the Law could not *purge away ſinne*; but onely Chriſts blood can do it. His argument to prove it is this, Becauſe thoſe Sacrifices could not free a man from *having conſcience of ſinne*; they could not purge the conſcience: but Chriſts blood can. After aſſurance of pardon in Chriſts blood conſcience can no more condemne for ſin, how many or how great ſoever the ſinnes were which have been committed. Theſe are the three things required to a true quiet conſcience.

Heb. 10. 2.

Furthermore a quiet conſcience implieth two things: 1. A calmneſſe of ſpirit: 2. A chearfull, merry and comfortable heart. Theſe two I meane when I ſpeak of a quiet conſcience.

1. A calmneſſe of ſpirit, or a quietneſſe of minde, not troubled with the burden of ſinne nor the wrath of God, nor terrified with the judgements due unto ſinne. This quietneſſe and calmneſſe of ſpirit is promiſed to all them that truly hearken unto Chriſt and obey him; *Who ſo hearkeneth to me ſhall be quiet from fear of evil.*

Prov. 1. 33.

2. A chearfull, merry and joyfull heart. When our conſcience giveth a comfortable teſtimony of us, it cannot but make our hearts joyfull. *This is our rejoycing, the teſtimony of our conſcience,* ſaith *Paul*: The comfortable teſtimony which his conſcience gave of him made him to rejoyce. A wicked man cannot truly rejoyce: no, though he be merry and joviall and laugh, yet his carnall eſtate is a *ſnare*, he can have no true joy; *but the righteous ſing and rejoyce, Prov.* 29. 6. No mirth like the mirth of a good

2 Cor. 1. 12.

con-

conſcience. All other joy is but outſide, painted, ſeeming joy: That is onely true joy, that is rooted in the comfortable teſtimony of an upright good conſcience, which telleth a man his peace is made with God, and that whether he be in ſickneſſe or in health, God loveth him, *whether he live or die he is the Lords*. Thus ye ſee what a quiet conſcience is.

How a quiet Conſcience in the godly differeth from the quiet Conſcience that is in the wicked.

THe ſecond thing propounded to be conſidered about a quiet conſcience, is, How it differeth from that quiet conſcience which is in the wicked. 1. I confeſſe that the wicked ſeem to have a very quiet conſcience: Many thouſands of carnal people ſeem to live and die in quiet. Look into alehouſes, lewd houſes, into all places; who ſo merry and brisk, and heart-whole (as they ſay) as they who have no ſaving grace? Yet 2. this quiet conſcience in them muſt needs differ from the quiet conſcience of the children of God. Certainly the Lord will not *give the childrens bread unto dogs*; neither will he ſmile upon their ſouls; neither doth he pardon the ſinnes, nor accept the the perſons of the ungodly: And therefore if they have a quiet conſcience, it muſt needs differ from that in the godly. Muſt not copper needs differ from gold? And we who are the Lords Meſſengers muſt teach you the difference: *They ſhall teach my people the difference between the holy and the profane*. Now the queſtion is this, Wherein lieth the difference between the quiet conſcience of the righteous, and the quiet conſcience of the wicked? *Anſw.* The difference between them lieth in four things: 1. In the thing it ſelfe; 2. In the cauſe; 3. In the effect; 4. In the continuance. Job. 11. 23. Ezek. 44. 23.

I. In the thing it ſelfe. The quiet conſcience in the godly is double; not onely apparentiall and nominall, but reall and ſubſtantiall: It is quiet and quiet too, peace and peace too: *I create the fruit of the lips, peace, peace*. Mark; *peace* and *peace* too; peace in appearance, and peace in truth and ſubſtance alſo. But the peace and quiet of conſcience which the wicked have is not ſuch peace: It is peace and no peace; peace in appearance, but no peace in truth. Their god is the god of this world, and he perſwadeth them they have peace: But *my God*, ſaith the Prophet, ſpeaketh otherwiſe; *There is no peace to the wicked, ſaith my God*. They talke of a good conſcience ſometimes, and boaſt they have a good conſcience; but the truth is, they cannot have true peace within: for ſaith the Prophet, *The wicked is like the troubled ſea which cannot reſt, whoſe waters caſt up mire and dirt*. So doth a wicked mans conſcience ſecretly caſt up mire and dirt in his face: His peace can onely be outward and apparentiall. Iſa. 57. 19. Verſ. 21.

II. There is a difference in the Cauſe. The quiet of a good conſcience ariſeth from one Cauſe, and the quiet of a bad conſcience ariſeth from another.

1. The quiet of a good conſcience ariſeth from a diſtinct knowledge of the word of God, and of the precepts and promiſes conteined in it: But the quiet of an evil conſcience ariſeth from ignorance: When men know not God nor his holy word, which ſhould bind conſcience, they feare nothing, becauſe they ſee nothing; they know not the danger of ſinne: Like a blind man ſtanding before the mouth of a Canon, he feareth no danger, becauſe he ſeeth none: ſo carnall men fear not, becauſe they know not what cauſe they have to feare. Their very *prayers* that they make are *an abomination to God*, and they know it not: their good duties they do are all like

like *cockatrices egs*, and they know it not: they know not that they are *in the bond of iniquite*, in *the snare of the devil*. Their Consciences are quiet because they know not what cause they have to be otherwise. This is one difference; The quiet and peace of a good Conscience ariseth from light and from knowledge; the quiet and peace of an evil Conscience, from darkness and ignorance.

Heb. 10. 22. 2. The quiet of a good Conscience ariseth from a due examination of our selves by the word, and purging of our Consciences. Conscience never can be good without purging and sprinkling; no, nor without a due examination: the quiet of a good Conscience ariseth from this. Whereas the quiet of a wicked mans Conscience ariseth from want of this: He never examineth his Conscience, but letteth it sleep till God awake it with horrour. I say, a wicked mans Conscience sleepeth, and that maketh it quiet, and he is not troubled nor molested with it. Like a Bailif or Sergeant fallen asleep by the way; the desperate debtour whom he lieth in wait for, may passe by him then, and finde him very quiet, and not offer to arrest him: or like a curst dog fallen asleep; a stranger may passe by him then and not be meddled with: Such like is this quiet evil Conscience.

3. The quiet of a good Conscience ariseth from a good ground, from the works of Gods Spirit, from true saving grace, from righteousnesse. *Rom.* 14. 17. we read of *righteousnes* and *peace*: True peace of Conscience ariseth from righteousnesse: Whereas the false peace of the wicked ariseth onely from vain hopes and conceits; *They are not guilty of such and such great sinnes*; or, *They are not so bad as some others*: As the Pharisee's Conscience was quiet; why? *God, I thank thee, I am not as other men are, no drunkard, extortioner, nor like this publican.* Or perhaps from this ground their peace ariseth; *The Lord is very mercifull*; and, *The Lord Jesus died for sinners.* Or perhaps this is their plea, *They are good comers to Church; They have prayers in their families; They have been Professours of Christ Jesus so many yeares:* From hence they dream of peace upon false grounds, when as *the way of peace they have not known.* When Conscience shall be awaked, then it will tell them how they have by flattery deceived their own souls, and that having no true righteousnesse they could have no true peace.

4. The quiet of a good Conscience ariseth from tendernesse and from life. Therefore the Apostle joyneth together, *life* and *peace*, *Rom.* 8. 6. True peace of Conscience ariseth from life: whereas the quiet of a wicked Conscience ariseth from searednesse and benummednesse and deadnesse, when men being past feeling of sinne are not troubled at the committing of it. Thus ve see the second thing wherein the difference lieth, namely in the Cause.

III. They differ in the effect. First, The effect of the quiet of a good
Rom. 5. 1. Conscience is comfort and rejoycing: *Being justified by faith, we have peace with God through our Lord Jesus Christ.* What followeth? *By whom we have access by faith, rejoycing*, &c. Mark! The peace of Conscience bringeth forth
Rom. 15. 13. rejoycing. And so in other places *peace* and *joy* are joyned together. But
Gal. 5, 22. the evil Conscience, though quiet, wanteth this rejoycing. If carnall men had no more mirth then what the quiet and peace of their consciences doth help them to, they would not be so merry as most of them be. Secondly, Another effect of true peace of Conscience is, It sanctifieth the soul, it purgeth the heart, purifieth the life, and reformeth the whole man. It is the instrument whereby God sanctifieth his people more
1 Thess. 5. 23. and more: *The God of peace sanctifie you wholly.* Observe the title which the Apostle there giveth unto God, when he sanctifieth his people, he calleth him *the God of peace*; he sanctifieth his people by peace: It maketh them

think

think thus, *We muſt not do thus or thus as others do; we ſhall loſe the peace of our conſcience if we do.* This maketh them ſtrive againſt ſinne, deny their own wills and carnall appetites; *If I ſhould not do ſo, I ſhould have no peace.* This peace ſanctifieth: But the peace which carnall men ſeeme to have doth not ſanctifie the ſoul: they are never the more holy for the ſame. Again, another effect of the peace of a good conſcience is, to put life into us in the performance of good duties: it maketh us with gladneſſe and delight performe the duties of our generall and particular Callings: But the falſe peace of an evil conſcience ſuffereth the wicked to be dead and dull to good duties. The true *peace keepeth* our *hearts* and our *mindes*: We ſhould loſe our mindes in the things of this life, but this peace doth keep them upon God; we ſhould loſe our hearts upon our profits and pleaſures and affaires in the world, but the peace of conſcience doth keep them upon heaven: *Phil.* 4. 7. *The peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds.* This doth the peace and quiet of a good conſcience: but the quiet of a wicked mans conſcience doth not do thus; it keepeth not his mind in this manner, but it is upon earthly things for all that.

IV. They differ in reſpect of duration and continuance. The quiet of a good conſcience is ſettled and grounded in the godly; it never faileth them nor forſaketh them: the other peace is fading. Let a feeling Sermon come and rifle carnall men, it taketh away their peace from them; their conſciences then flie in their faces, and then they ſee they are not right: Let loſſe of outward things come and light upon them, or any other affliction, it taketh their peace from them; conſcience then breaketh out upon them, and ſheweth them how they have deceived themſelves with falſe peace, eſpecialy at their death, then an evil conſcience (that hath been quiet before) inſtead of comforting will affright and amaze them. But if we have the quiet of a good conſcience, it will make as heare the word with comfort, and not be troubled and diſquieted by a ſearching Sermon, or the threatnings of Gods judgements: Nay, if we be in trouble, this will quiet us; if in affliction, this will comfort us: It will endure all our life, and be preſent at our death; then eſpecially it will ſhew it ſelfe a friend unto us, in ſtanding by us to cheare and refreſh us. *Great peace have they which love thy Law, and nothing ſhall offend them*, ſaith *David*: nothing ſhall offend them or take away their peace: it is an eternall and everlaſting peace. Thus you have ſeen how the true and falſe peace of conſcience differ. Pſal. 119. 165.

But here cometh a queſtion to be anſwered, and it is this; Have all Gods children this peace of conſcience? I dare ſay ſome of you look for this queſtion, and long to have it anſwered. I anſwer therefore, No; they have it not alwayes. *Job* ſeemed one while not to have it: *I have ſinned*, ſaith his conſcience: *What ſhall I do unto thee, O thou preſerver of men? David* ſeemed one while not to have it: *Mine iniquities are gone over my head as a heavy burden; they are too heavy for me*, *Pſal.* 38. 4. His ſinnes lay heavy upon his conſcience for a fit. *Hezekiah* one while ſeemed not to have it: *Behold, for peace I had great bitterneſſe.* And therefore I ſay, the children of God have it not alwayes. But let me tell you; They might have it alwayes. 1. It is poſſible they ſhould have it alwayes: Their ſinnes of ignorance and infirmity do not break the peace of their conſciences: cannot; for if they could, then no man ſhould have true peace of conſcience at any time. Nothing but willing and witting ſinnes, ſinnes againſt conſcience, can break the peace of conſcience: and as it is poſſible for the children of God to live without theſe, ſo it is poſſible for them alwayes to have peace; yea, they may have daily more and more peace. 2. As it is poſſible for the children of God alwayes to have peace, ſo they are commanded to keep their peace alwayes; and it is their own fault if at any Job 7. 20.

Job. 22. 21. time they lose it: *Acquaint the selfe with God, and be at peace,* saith *Eliphaz.*
Col. 3. 15. So, *Let the peace of God rule in your hearts, unto which ye are called.* We are not onely commanded to *have peace in our hearts,* but also that it may *rule* there, that no corruption perk over it to hinder it: we are *called* to this peace, and commanded to have it; and therefore as it is a sinne in the Common-wealth when one breaketh the peace, so it is a sinne in the spirit to break the peace of conscience: we are all bound to the peace. 3. If the children of God have it not alwayes, then they feel the want of it: and in the want of that comfort, nothing else will comfort them. It is not all the peace and prosperity of the world that can comfort their hearts as long as they have not this peace; not all the mirth in the world can content them untill they enjoy this peace again, the peace and quiet of a good conscience: they faint for it, and long after it, they can have no strength without it;
Psal. 29. 11. *The Lord will give strength unto his people; the Lord will bless his people with peace.* It is not so with corrupt hearts: they can be without peace, and yet never faint; they can eat and drink for all that, and sleep and be merry for all that, yea and go about their profits and their earthly businesses as roundly as ever for all that: But the children of God, if they want the peace of conscience, they have no strength to do any thing almost, they faint till they have it again. 4. The godly alwayes have the seeds
Psal. 97. 11. of it in them: *Light is sown for the righteous, and gladness for the upright in heart.* Mark; it is sown in their hearts, and it will spring up at one time or other, to cheare them and to comfort them. As it is with the wicked; they may seem now and then to have true peace, but they have the seeds of horrour alwayes in them, which will sprout forth at last, and then they shall finde the worm of an evil conscience again: so on the contrary side, the godly may seem now and then to have no peace, but yet they have alwayes the seeds of true peace in them, which will in time shew themselves, and solace their souls for ever. 5. They never want peace as the wicked do want it: The wicked want it, and have no possibility of having
Isa. 59. 8. it: they go in such *paths* as wherein they shall never *know peace,* such paths as will never lead them unto it: still their conscience is able to say, they are not right, they are carnall and not spirituall; they know no true peace of conscience, neither can they: But the children of God walk in such wayes as will bring them to true peace of conscience ere they have done.

By this ye see what a good and quiet conscience is. It cannot be but that all must like it, and wish; *O that we had it!* Beloved, let us labour to get it and the assurance of it. No blessing under heaven is like it: It is a heaven upon earth. Happy are they who can shew they have it: and miserable are they who have it not. *Dulce nomen pacis,* Sweet and pleasant is the very name of peace, especially of the peace of a good conscience: If ye have it, no misery can make you miserable: and if you have it not, no happinesse can make you happy. It is Christs Legacy which he bequeathed to his
John 14. 27. Church; *Peace I leave with you; my peace I give unto you.* It is glorious and honourable: Beest thou never so meane in the world, thou art glorious if thou hast this peace: beest thou never so despised and disgraced among men, thou hast honour enough if thou hast this peace: *Rom.* 2. 10. *To every one that doth good, glory and honour and peace.* Mark how it is accompanied; namely, with glory and honour: But shame and confusion and dishonour is upon all them that have it not.

III Examination, Whether we have a quiet Conscience.

COncerning a quiet Conscience I propounded three things: 1. What it is: 2. How it differeth from that quiet Conscience that is in the wicked; 3. The examination whether we have this quiet Conscience yea or no. The two former we have handled already: namely, What a quiet Conscience is; and, How it differeth from that quiet Conscience which is in the wicked. Let us passe on now unto the third, namely, to an examination of our selves, whether we have a true quiet Conscience yea or no.

A quiet good Conscience is such a marvellous blessing, that it cannot possibly be but we must like it, and wish, *O that we had it.* Let us then examine our selves and see whether we have it or no. Many have peace and quietnes (as hath been shewed already) arising from false grounds: they have peace of Conscience because they know not what belongeth to trouble of Conscience; or if they know that a little (as some of the wicked do) yet they do not consider that sorrow which one day will burst in upon them and sink them utterly: Let us try then our peace by these notes.

I. If the quiet of our Consciences be good, it is such as we have carefully sought for at the mercies of God in the blood of Jesus Christ, when being pinched with the burden of our sins we did fly to the promises of God to seek comfort, to the blood of Christ, to finde ease and to get assurance of Gods favour. If our peace come not this way, it is naught, and we were better to be without it then have it. It may be we speak peace to our selves; but doth the Lord speak peace to our Consciences? *I will hear what the Lord will speak: for he shall speak peace to his people, and to his saints: but let them not return again to folly* (for that will break all their peace.) O go to God then, and hear whether he speaketh peace to your Consciences; whether it be *God in Christ reconciling the world to himselfe*, that speaketh it to you. It is not true peace without we have sought for it at the throne of grace, without it be peace of Gods making. Now the Lord speaketh peace to his people who come to him for peace, three ways. 1. He speaketh peace to them by his word. This speaking is thus; When the word promiseth peace to those who walk by such a rule, and they walk by that rule, then Gods word speaketh peace to their souls. The rule is set down *Gal.* 6. 15, *In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature:* and then followeth, *As many as walk according to this rule, peace be upon them.* 2. God speaketh peace to his people in their Consciences. This speaking is thus; When the Conscience can say, *I am in Christ, I am engraffed into Christ*, then the Lord speaketh peace by the Conscience, *peace be with you all that are in Christ Jesus*: so also when the Conscience can say, *I hunger after righteousnes, I truly mourn for sin, I desire in all my wayes to please God.* 3. God speaketh peace by his Spirit. This speaking is thus; When the word hath spoken peace by the promise, and when the Conscience speaketh, *I am thus and thus qualified, and therefore I have peace*, then the Spirit of God cometh in and witnesseth, *Yea, you say right; peace belongeth unto you indeed, and I say Amen to it.* When the Spirit of God doth say thus, then the Lord speaketh peace to the soul. *The fruit of the Spirit is love, joy, peace.* Peace is the fruit of the Spirit: it speaketh it to the soul, breedeth it in the soul. Now, beloved, examine your selves: Is your peace of this stamp? do ye seek it of God, and get it in the blood of Christ Jesus? do ye get it by the word, and by your true-speaking Conscience, and by the holy Spirit of God? If ye get it on this wise, then it is true peace of Conscience indeed. If ye get it by your own vain hopes and by your good meanings, &c. this peace will not hold alwayes: when your Consciences come to be awaked, your peace will all vanish away and be no more. This is the first note to try and examine your selves by.

Psal. 35. 8.

1 Pet. 5. 14.

Gal. 5. 22.

II. If our quiet and peace of Conscience be good, it is accompanied with such a life as is agreeable to the will of God; it avoideth sinne, as the thing that disturbeth the peace. How can any man have true peace of Conscience, when his life doth not please God, but provoketh his wrath against him? It cannot be that he should have true peace who in his heart doth regard sinne: *There is no peace to the wicked, saith my God.* No, wheresoever true peace of Conscience doth inhabit, it dwelleth with godlinesse of life and unblamablenesse of conversation; as the Apostle *Peter* joyneth them together, 2 *Pet.* 3. 14. *Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless.* Mark the words; *In peace, without spot and blameless.* If ever we would be found in true peace, we must live without spot and blamelesse. A wicked mans Conscience may seem to have peace, and tell him he hath served God; *This day I have paid my vowes,* saith the Conscience of the whore: but this is a rotten and deceitfull peace. True peace of Conscience is ever accompanied with such a kinde of life as is agreeable to the will of God in his word.

Prov. 7. 14.

III. If our peace be good, it will make us endure to heare any point in Gods word with joy and delight. A wicked heart can heare points of mercy and comfort with joy: so long his peace lasteth: *Every man that calleth upon the name of the Lord shall be saved; If we confesse our sinnes, God is just to forgive us our sinnes; If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous; Whoever shall confesse that Jesus is the Sonne of God, God dwelleth in him and he in God:* Such points as these a wicked heart can read with delight (though if they were truly opened and expounded, they would yeild him cold comfort, yet he can heare them with delight in the lump:) But if a searching point or some terrible point cometh, he is afraid to heare that. *Ahab* had a quiet Conscience but onely when *Michaiah* did preach. *Felix* had a quiet Conscience no doubt; yet he *trembled* to heare *Paul* preach of *death* and of *judgement*, *Acts* 24. 25. One would have thought that *Paul* (a prisoner) should rather have been afraid: but *Paul* had true peace of Conscience, and therefore he could think and speak of death with great comfort, and of judgement with joy; So could not *Felix*. Beloved, this is a strong signe of a false peace, when some points of Gods word lay us flat and bereave us of our hold. Ye shall have many say, *O they have such peace, and they have such a good Conscience, as quiet as can be, and as heart-whole as can be:* By and by a sound searching point cometh and ransacketh them to the quick, and they are gone. I confesse they go and get some untempered morter or other, and dawb up their Consciences again; but they are gone for the time; This is a strong signe of a rotten peace. But a childe of God can hear any point, hear of death, of judgement, of any thing contained in the word, with delight and comfort. It is true, he may be amazed thereat: but he is glad at heart that he heareth it, and will make use of it, be it mercy or judgement. Sweet or bitter points all are welcome to him; even the bitterest points are sweet to him, because God and he are at peace; and therefore he knoweth there is no news from God but it is good.

IV. If our peace of Conscience be good, it will heal that base fearfulnesse which is in many, who dare not be in the dark, dare not go through a Church-yard in the night. Some will quake at the very shaking of a leaf, as the wicked in *Job*: which is nothing but a guilty Conscience. I grant this fearfulnesse is naturall to some; yet I say, the true peace of Conscience will cure it. I do not say this is a reciprocall signe of true peace of Conscience; for many wicked men may be bold enough: but I say, true peace of Conscience will cure this inmoderate fearfulnesse in the godly.

Job 15. 21.

But here two questions are to be asked. 1. Whether every true childe of God

God that hath true peace of Conscience can think of death with comfort, and be desirous to die.

Answ. 1. Peace of Conscience doth not take away naturall feare. It is the nature of every living creature to be very fearfull of death. The Philosopher calleth death φοβερῶν φοβερώτατον, *the fearfullest thing of all fearfull things*. *Bildad* calleth it *the King of terrours*. Nature loveth its own preservation; and therefore feareth the destruction of it. Peace of Conscience doth not take away all this feare. 1 Iob. 18. 14.

2. Besides, peace of Conscience doth not take away alwayes all degrees of slavish feare of death. The reason is, because peace of Conscience may be weak, mixed with much troubles of Conscience. For as faith may be very imperfect, so peace of Conscience may be in some very imperfect. Good old *Hilarion* was very fearfull to die: He cried out to his soul when he lay on his death-bed, *O my soul, hast thou served Christ these fourescore years, and art thou now afraid to die?* Again, a mans love may be very imperfect. *Perfect love* indeed *casteth out feare*; but imperfect love doth not. 1 Iohn 4. 18. *Hezekiah* had peace of Conscience: *Remember Lord*, saith he, *I have walked before thee in truth, and with a perfect heart*. Mark; He had the peace of a good Conscience; his Conscience told him he had a sincere heart, and that his wayes pleased God: yet he was afraid to die: I do not think it was onely because he had no issue, though that might be some reason of it. 2 King. 20. 3.

3. When a childe of God is afraid to die, it is not so much for love of this life, as out of a desire to be better prepared. This made *David* cry out, *O spare me, that I may recover strength, before I go hence and be no more*. And so *Job*; *Let me alone, that I may take comfort a little, before I go whence I shall not return*. These good men were then something unwilling to die: They might have many reasons; most likely this was one: That they might be better prepared, and more fit and ready for their departure. Psal. 39. 13. Iob. 10. 20, 21.

4. Some of Gods people; as these, *Job* and *David*, at other times; I say, some of Gods people have such marvellous peace with God, as that, if it were Gods will, they had much rather die then live; *I desire to be dissolved*, saith Paul, *and to be with Christ, which is farre better*. It may be in regard of the Church, or the care of their Children and Charge God hath laid on them, they could be content to remain still in the body: nevertheless, they account their state after death much better; and were it put to them whether to die or to live longer here, they would choose death rather of the twain. Nay, *Elias requested for himselfe that he might die: It is enough, Lord: take away my life*. Not that they love death it selfe; for death is evil in its own nature, contrary to nature, a badge of sinne: but for the love they have to, and the assurance they have of, eternall life after death. Phil. 1. 23. 1 Kings 19. 4.

5. Nay there is no childe of God but may truly be said to love death, and to love the day of judgement, and the appearing of Christ Jesus. Divines use to put this as a signe of Gods children: Nay, the Apostle maketh this as a property of Gods children, *to love Christs appearing: I have fought a good fight*, saith *Paul*, *I have finished my course*: There he telleth us of his own peace; and then he telleth us of his reward; *From henceforth is laid up for me a crown of righteousnesse, which the Lord the righteous Judge shall give me in that day; and not to me onely, but to them also that love his appearing*: that is, to all his children: For all the children of God love the appearing of Jesus Christ to judgement. Though all do not desire it with the same strength of faith, yet all desire it with faith. They believe that Christ hath *destroyed him that hath the power of death, which is the devil*; they believe Christ hath taken away *deaths sting, which is sinne, and swallowed death up in victory*; and may all say, *Thanks be unto God, who hath given us victory through our Lord Jesus Christ*. Neither do they so much question this, as their faith to believe it; saying, 2 Tim. 4. 8. Heb. 2. 14. 1 Cor. 15. 56, 57.

6. *Lord, help our unbelief.* 6. Gods children have good reaſon to do ſo, and to check their own hearts whenever they doe otherwiſe. Whenever any diſtruſt cometh, they ſhould check it down again: whenever any feare ariſeth, they ſhould ſay, *What? I feare Death, which is a thing ſo precious?* Pſal. 116. 15. *Precious in the ſight of the Lord is the death of his Saints. Is death precious, and ſhall I be ſo vain as to feare it?* Thus ye ſee an anſwer to the firſt queſtion, Whether every childe of God that hath peace of Conſcience can be deſirous to die.

II. *Queſt.* Whether a wicked man that hath no peace of Conſcience may not be deſirous to die too? *Anſw.* 1. The horrour of Conſcience may make a wicked man deſirous to die. He may have ſo much horrour of Conſcience as that he may think, certainly hell cannot be worſe: (Hell is Matth. 27. 5. infinitly worſe; but he may not think ſo.) Thus *Judas* was deſirous to die, when he went and hanged himſelfe: Thus many in deſpair do make away themſelves. I confeſſe, ſome in deſpair may be fearfull to die: as *Cain* was fearfull to die; it was feare of death made him ſpeak thus unto God, *It ſhall come to paſſe that every one that findeth me ſhall ſlay me*, Gen. 4. 14. The reaſon was, becauſe, though he were in deſpair, yet he was not ſo ſenſible of his horrour as *Judas* was: for *Cain* could go and build for all this, and train up his children in Muſick and the like for all this; but *Judas* was in a case more ſenſible of his miſery. 2. Dolour of pain may make a wicked man deſire to die. Thus it was with *Saul*: *Saul* had received his deaths wound, and was in moſt grievous pain: he could not die preſently, neither could he live; but lying in very great pain between both, deſired the Amalekite to ſtand upon him and ſlay him, 2 *Sam.* 10. 9. (though *Oſiander* think the Amalekite lyed unto *David* to curry favour with him; but *Joſephus* and others think he ſpake the truth.) Sure it is, that many wicked wretches having no peace of Conſcience to ſweeten and allay their torments, have been deſirous to die: nay ſome have haſtened their own death. 3. Malcontentednesſe, and ſhame, and diſappointment of their aims may alſo make wicked men deſirous to die, and, if death come not ſoone enough of it ſelfe, to diſpatch away themſelves with cruel ſelfe-2 Sam. 17. 23. murder. Thus it was with *Achitophel*: when he ſaw his counſel was not followed, he haltered himſelfe: He had no peace of Conſcience to comfort him againſt all his dumps and diſcontents; and therefore he was deſirous to die. 4. Wicked men, being vexed at ſomething for the preſent, may ſeem to be deſirous to die; and yet if death ſhould come indeed, they would be of another minde, and be content death ſhould be further off. Nay, *Jonas* (that ſtrange man of a good man) O for a fit he would be dying, yea that he would, *Lord, take my life from me: for it is better for me to die then to live*, Jon. 4. 3. I ſuppoſe if God had taken him at his word, he could have wiſhed his words had been in again. But thus it is often in the mouthes of wicked people; *I would I were dead*; and, *I would I were out of the world*: not for any peace of Conſcience they have, nor for any deſire of death, but onely for a momentany pang. If they were to die indeed, they would be loth enough to it. Like the man in the Fable: who being wearied with his burden of ſticks, lay down and called for Death; but when Death came indeed to take him, and ſaid, *What ſhall I do man? thou calledſt me: I pray thee*, ſaid he, *help me up with my burden of ſticks.* When he was to die indeed, then he would rather have his own wearisome burden. It is but a fable; but this is the fashion of many. 5. 5. When wicked men are deſirous to die indeed, ſometimes not out of diſcontent or any ſuch like reaſon, yet it cannot be out of any true peace of conſcience: They may go away like lambs, as we ſay; but it is in a fools paradiſe. It may be whileſt they lived they thought to go to heaven: but *when they die, then all their thoughts periſh*, as the Pſalmiſt ſpeaketh in another caſe.

To

To return therefore where we left; O beloved, is there any of you that want the peace of a good conſcience? and do ye know what ye want? what a great benefit and bleſſing? That ye may ſee this, and fully know it, and by knowing it earneſtly deſire it, conſider,

Firſt, that it is the very head of comforts. A worthy Divine calleth it *Abrahams boſome to the ſoul*: Ye know what a bleſſing it was unto *Lazarus* to be taken from his ſores into *Abrahams* boſome: The peace of a good conſcience is like this boſome of *Abraham*: Who would not gladly lie in it? Such a man who hath it can never look upon another mans comfort, but a good conſcience will ſay, *Yea, and I have my comfort too.* When *Paul* was commending of *Timothy*, ſee how his own conſcience ſpake of himſelfe at the ſame time: *He worketh the work of the Lord, as I alſo do.* Mark; his conſcience would be putting in comfort for himſelfe: *Doth* Timothy *worke the Lords worke? yea and ſo do I too*, ſaith his conſcience: It is *Muſculus* his obſervation upon the place. 1 Cor. 16. 10.

Secondly, A quiet conſcience maketh a man to taſte the ſweetneſſe of things heavenly and ſpirituall; It maketh the word to be to him, as to *David*; *Sweeter then hony, yea then the hony-combe: I have not departed from thy judgements, O Lord*, ſaith he (thus ſaith his conſcience:) now what followeth next? *How ſweet are thy words unto my taſt! yea, ſweeter then hony unto my mouth.* A good conſcience maketh a man taſte ſweetneſſe in prayer, when his conſcience telleth him he prayeth aright: It maketh him taſte ſweetneſſe in a Sabbath, when his conſcience telleth him he ſanctifieth it aright: ſo alſo in the Sacrament, when his conſcience can witneſſe he receiveth aright. What is the reaſon ſo few of you taſte ſweetneſſe in theſe things? The reaſon is this; Becauſe ye have not the peace of a good conſcience: It would finde ſweetneſſe in every good duty, in every good word and work. Pſal. 119. 103.

Thirdly, A good quiet conſcience maketh a man taſte ſweetneſſe in all outward things, in meat, in drink, in ſleep, in the company of friends: it putteth a *Better* upon a very *morſel*, *Prov.* 17. 1. Brown bread and a good conſcience, there is a *Better* upon it then upon all the coſtly fare of the wealthy without it. *Bernard* calleth a good conſcience *a ſoft pillow*: Another calleth it *a deare boſome friend*: *Solomon* calleth it *a continuall feaſt*. It maketh a man taſte ſweetneſſe in every outward thing. The healthy man onely can take pleaſure in recreations, walks, meats, ſports and the like: they yield no comfort to thoſe that are bedrid, or ſick, or half-dead. But when the conſcience is at peace, the ſoul is all in good health; and ſo all things are enjoyed with ſweetneſſe and comfort.

Fourthly, It ſweetneth evils to a man, as troubles, croſſes, ſorrows, afflictions. If a man have true peace in his conſcience, it comforteth him in them all. When things abroad do diſquiet us, how comfortable is it to have ſomething at home to cheare us? ſo when troubles and afflictions without turmoile and vexe us and adde ſorrow to ſorrow, then to have peace within, the peace of conſcience, to allay all and quiet all, what happineſſe is this? When ſickneſſe and death cometh, what will a good conſcience be worth then? Sure more then all the world beſides. If one had all the world, he would then give it for a peaceable conſcience. Nay, what think ye of judgement and the tribunal of Chriſt? Do but think what a good conſcience will be worth then? When *Paul* was accuſed and hardly thought of by ſome of the *Corinthians*, this was his comfort; *I know nothing by my ſelfe*, ſaith his conſcience: *I count it a very ſmall thing to be judged of you.* Nay, he goeth further: His conſcience telleth him he *hath the Lord Jeſus* (who juſtifieth him) *to judge him*; he hath a ſweeter Judge then his own conſcience, even his Saviour, to judge him. O there 1 Cor. 4. 3, 4.

is

is no created comfort in the world like the comfort of a peaceable conscience. The Heathen *Menander* could say, βροτοῖς ἅπασι συνείδησις θεός, *Conscience is a little petty god.* We may not give it such a big title: but this is most certain; The conscience is Gods echo of peace to the soul: in life, in death, in judgement it is unspeakable comfort.

Exhortation. Is there any then that want this? Let them above all things labour to get it: It is more worth then all things else. Whatever we neglect, let us not neglect this. It is safer to neglect body, health, meanes, maintenance, friends, and all that ever we have in the world, then to neglect this. The more we have the worse it is for us, if we have not this. Had we all this worlds good, it is like a Stone in a Serpents head or a Toads head, or a Pearl in an Oyster: not our perfection, but our disease.

Again, you who have a peaceable conscience, 1. Labour to maintaine it. Be often in communion with God, be not strangers to him, the light of whose countenance is the peace of your souls. It is the walking with God that breedeth true peace and preserveth it. It is said of *Levi*, that *he walked with God in peace.* O let us stirre up our selves to walke close with God, that so we may have peace; No sweet peace but in so doing. 2. We must take heed we do not trouble nor disquiet it, that we do not resist it, or offer violence unto it by committing sinne against the peace of it, but endeavour to maintaine the peace of it by obeying the voyce of it. Get the feare of God, which is wisdome; and to depart from evil, which is true understanding: *All her paths are peace, Prov.* 3.17. We cannot walk in any one path of true wisdome, but we shall finde in it peace: There is peace in humility, and peace in charity, and peace in godlinesse, and peace in obedience, &c. Break any of these things, and ye break the peace. Ye heare what an admirable thing the peace of conscience is: O then, if ye have it, make much of it: nay, if ye have it, ye will for certain make much of it. The very having of it will teach you the worth of it, and learn you to prize it, and make you above all things unwilling to leave it. And thus much of the first, *viz.* a quiet conscience.

Mal. 2. 6.

An Unquiet Conscience.

I Have already handled a quiet conscience. I come now to speak of a troubled and unquiet conscience: Concerning which I shall shew you three things: 1. What it is; 2. The degrees of it; 3. The difference of the trouble that may be in a good, and that may be in a bad conscience.

What it is I. What a troubled conscience is. It is a conscience accusing for sinne, and affrighting with apprehensions of Gods wrath. And here I would have you consider two things: 1. What are the causes of it; 2. Wherein it consisteth.

First, The causes of it are these five. 1. The guilt of sinne: When a man hath done evil, and his conscience doth know it, then doth the conscience cry guilty: *when he knoweth it*, saith the text, *then he shall be guilty.* This is it which woundeth and pierceth conscience; this is the sad voice of conscience. Like *Judas*; *I have sinned in betraying the innocent blood:* Like *Cain*; *My sin is greater then can be forgiven.* So the brethren of *Joseph*; *We are guilty* say they, *concerning our brother.* It is like the head of an arrow sticking in the flesh, or like a dreadful object continually presenting it selfe before our eyes: *My sin is ever before me*, saith *David.* VVhen we have transgressed Gods Law, and our conscience can cry guilty, when the guilt of sin lieth upon conscience, this is one cause of the trouble of it.

Lev. 5. 4.

Gen. 42. 21.

Psal. 51. 3.

2. Another

2. Another cause is the apprehension of Gods wrath for sinne: When knowing that we have sinned and offended God, we apprehend his wrath in our mindes, and behold the revenging eye of his justice against us. This is a very grievous thing, so terrible that no man or angel is able to abide it: As we see the Kings and Potentates, the mighty men of the earth, *call for the mountains to fall upon them, and the hills to cover them from the wrath of God*, Rev. 6. 15, 16. When we have incurred Gods displeasure and our consciences see it, when his anger resteth upon us and our consciences feel it, this is another cause of the trouble of conscience.

3. A third cause of the trouble of conscience is the feare of death and of hell: When we know we have offended Gods law, and we know also what our sinnes do deserve, namely death and judgement and damnation for ever; this doth most trouble and disquiet conscience, when it fasteneth on the apprehension of it. The Apostle calleth it *a fearfull looking for of judgement*. When conscience looketh for nothing else but for hell and damnation, this must needs trouble conscience.

4. Another cause is privative, want of supportance; when God doth withhold from conscience the help of his Spirit. Ye know the Spirit can inable conscience to undergo all its troubles; the Spirit can prompt it with merits and the promises of God, and hold it up: but when the Lord bereaveth the conscience of this help, and doth not at all support it, this must needs also trouble conscience.

5. When God doth fasten on the conscience such thoughts as may affright and terrifie it; as thus, *God doth not love me; Christ will not own me; I have sinned, I am a reprobate, past hope*, &c. When such thoughts as these fasten on the conscience, it cannot choose then but be troubled. Thus I have shewed you what are the causes of the trouble of conscience.

Secondly, This trouble of conscience consiste h in two things: First, in want of comfort: It cannot apply to it selfe neither the promises of this life, nor of that which is to come. Conscience crieth, *This belongeth not to me: This mercy, this comfort is not my portion.* Secondly, In a terrour and anguish of minde from these three heads: 1. From the guilt of sinne; 2. From the apprehension of Gods wrath; 3. From fear of death, and of judgement. This is the three-stringed whip wherewith conscience is lashed. These ye shall finde upon the conscience of *Adam* and *Eve*, when they had sinned against God. Their conscience was whipped 1. With the guilt of sinne; *they saw they were naked*, Gen. 3. 7. 2. With the apprehention of Gods wrath; *they hid themselves from the presence of God*, vers. 8. 3. With the feare of some vengeance which they began to look for; *I was afraid*, saith *Adam*, vers. 10. This three-stringed whip ye may see also was upon the conscience of *Cain* after he had slain his brother: His conscience was whipt 1. With the guilt of sinne; *My sinne is greater then can be forgiven*: 2. With the apprehention of Gods wrath; *From thy face, O Lord, am I hid*: 3. With the expectation of death and of judgement; *It shall come to passe, that every one that findeth me shall slay me.* Thus I have shewed you what a troubled conscience is.

The Degrees of a troubled Conscience.

II. THe next thing I promised to shew, is the Degrees of a troubled Conscience. A troubled conscience hath divers Degrees: For some consciences are more troubled then other some. 1. The first degree is such a degree as may be in Gods children: and this ariseth not so much from the apprehension of Gods wrath, as from the guilt of sinne: Their

conſciences grieve and are troubled to think that they have ſinned and offended the Lord God. Thus we ſee *David* could not be at quiet: Although *Nathan* had told him from God that his ſin was forgiven, yet his conſcience ſtill troubled him: *Againſt thee onely have I ſinned, and done this evil in thy ſight*, ſaith he. I grant, the conſciences of Gods children are troubled at the apprehenſion of Gods anger; but then it is his fatherly anger, not the anger of an enemy. Though for a fit they may ſeeme to apprehend that too, yet moſtly it is for that they have provoked their loving Father to anger againſt them. A father may be angry with his childe out of love; and ſo the Lord may be with his dear children. *The Lord was angry with me too*, ſaith *Moſes*, *Deut.* 1. 37. *O let not my Lord be angry*, ſaith *Abraham* the father of the faithfull. *O God of hoſts, how long wilt thou be angry with thy people that prayeth?* ſaith the Pſalmiſt. Sometimes the Lord is angry with the prayers of his people; but it is in love, becauſe he would have them pray better, and obey better, and look to their ſtanding better. Now the conſciences of Gods people are very much troubled when the Lord is thus angry with them.

Pſal. 51. 4.

2. The ſecond degree of trouble of conſcience is ſuch as is in the wicked, and yet not altogether without hope. The conſcience is troubled, but yet ſo as it conceiveth hope: *God is merciſull*; and, *Chriſt died for poor ſinners*, &c. Thus many a wicked man is troubled and affrighted in conſcience, not for ſinne, but for the wrath of God againſt it; yet he conceiveth for the preſent that the ſinne is pardonable and may be forgiven: *Chriſt may forgive*; *God may pardon*. It is indeed but a poor ground of hope and comfort upon poſſibilities: but yet this lightneth the trouble in the meane time, and it may be within a while ſhaketh it quite off: Like the wicked Jews, *Iſa.* 57. 10. who were worried and wearied moſt grievouſly; *yet they ſaid not, There is no hope*. There may be much horrour and diſquiet in theſe conſciences for a time: but there is a higher degree yet, a worſe troubled conſcience then this.

3. The third degree of a troubled conſcience is, when it is for the preſent altogether hopeleſſe; ſuch a conſcience as is ſwallowed up in deſpair: when men thinking of their manifold ſinnes, of the direfull wrath of God, of the dreadfull torments of hell for ever, their conſciences make them deſpair of all hope or poſſibility of avoiding this; bringing ſuch thoughts as theſe, *What a deale of time have I ſpent in ſinne, wherein I might have made my peace with God, and have prevented all this? What a great and omnipotent God have I offended? What an infinite Judge have I provoked, who is able to revenge himſelfe on me, and who will be my foe to eternity?* conſcience alſo bringing in thoughts of the torments and unſufferable paines to be endured in hell, and ſuch ſwallow up in deſpair without all hope for the preſent or the future. Like the wicked man which *Elphaz* ſpeaketh of, *He believeth not that he ſhall returne out of darkneſſe*, *Job* 15. 22. So theſe have no hope of eſcaping, expect to periſh as *Spira*; *O*, ſaith he, *I envy* Cain *and* Judas: *I would I were in their caſes: They are damned; but I ſhall be worſe for evermore*. Now though to theſe all hopes be gone for the preſent, yet ſome of theſe troubled conſciences ſcramble up againe with vaine hopes, and ſome do not. *Cain* got up againe, it ſhould ſeeme: but *Judas* did not. Thoſe that never get up againe, either 1. they live in intolerable horrour and vexation of ſpirit, as if they had a devil in them to put them to anguiſh, and often (being weary of their lives) do make away themſelves, and ſo leap quick into hell: or elſe 2. they runne deſperately into all abominable courſes: Their conſciences telling them, there is nothing to be expected but damnation, they give themſelves deſperately to commit ſinne with greedineſſe, ſaying with them in *Jeremiah*, *There is no hope*; *therefore we will walk after our own deviſes*, Jer. 18. 12. Or elſe 3. they grow

Deſperatio eſt homicida animæ, Aug.

Deſperare eſt in infernum deſcendere, Ilid.

grow ſenſeleſſe of it. They ſee they are wrong, but they are not ſenſible of it. It may be they pray and read and heare; but their conſciences ſecretly whiſper, *All is to no purpoſe.* Conſcience eateth and eateth like a worm, and they *pine away in their iniquities*, as the Prophet ſpeaketh. A kinde of ſorrow they have, but they cannot mourn; a kinde of ſad dolour, but they cannot weep: *Te ſhall not mourn nor weep, but pine away in your ſinnes*, ſaith the text. I confeſſe there be more preſumers in the world, who promiſe themſelves that all ſhall be well with them; but yet there be deſpairers too, and very many, whoſe conſciences are troubled with ſecret deſpair; though it may be not apparently to others. Ezek. 24. 23.

Now the cauſes of theſe deſpairing conſciences are theſe. 1. The greatneſſe of ſinne; when the heart thinketh ſecretly thus, *Certainly the Lord can-not finde in his heart to forgive me.* As it was with *Cain*: When he had lived in earthly-mindednеſſe, and then in formality, and then in diſcontent and in hatred, and then in hardneſſe of heart, the Lord rebuked him, and yet his heart was ſo hard that ſtill he went on in evil; then he murdered his brother; and laſtly he deſpaireth; *My ſinnes are greater*, ſaith his conſcience, *then can be forgiven.* He thought God could not finde in his heart to forgive him. So when men ſinne and ſinne, and the Lord doth rebuke them, and yet they do ſinne, and their conſciences do check them, and yet they go on, at laſt they come to have ſecret deſpairs in their heart, that God now will not look towards them; whereas if yet they had a minde to ſtoop to Jeſus Chriſt, they might be forgiven. 2. A ſecond cauſe of deſpairing is multitude of temptations. Indeed the godly ſhould not be ſo apt to think themſelves forſaken of God by reaſon of temptations as ſometimes they are: they ſhould rather *count it joy*, as *James* ſpeaketh, chap. 1. 2. But yet many of the wicked deſpair finally by this meanes: Becauſe they do ſo often fall into temptation, therefore they conclude they are forſaken of God. 3. Ignorance of Gods word. When the guiltineſſe of ſinne meeteth with mindes not inſtructed in the doctrine of free grace and reconciliation by Chriſt; this is a cauſe of deſpair. 4. So alſo inured cuſtome of ſinning is another cauſe. When men are often quickned, and grow dead again; then quickned again for a fit, and then hardned again: in the end they fall to deſpair. Theſe and the like are the cauſes of deſpairing conſciences. And thus I have ſhewed alſo the ſecond thing propounded to be handled, namely, the ſundry degrees of troubld conſciences. Gen. 4. 13.

III. The third thing is the difference between the troubled conſcience in the godly and in the wicked. The conſciences of Gods children may be troubled, and are many times; and the conſciences of the wicked they are troubled too: now the queſtion is, How do they differ? I anſwer,

1. That trouble in the conſcience of wicked men is accompanied with impenitency, and ſometimes with blaſphemy: *I would I were able to reſiſt God*, ſaith *Francis Spira*: like thoſe in the *Revelation* who *blaſphemed God becauſe of their torments.* Sometimes it is accompained with curſings, as *Iſa.* 8. 21. ſometimes with infinite murmurings. But in Gods children it is not ſo: When their conſcience is troubled, they juſtifie God, and cleare God, and give him the glory of all and ſubmit under his hand, and ſubdue their hearts unto him: as *David* in his trouble did not fret and murmure againſt God, but ſaith he, *If God have no pleaſure in me, lo, here I am: let him doe with me what ſeemeth him good.* So that the trouble of Conſcience in the children of God and in the wicked doth much differ in this firſt reſpect. 2 Sam. 15. 26.

2. The trouble of conſcience in the wicked ariſeth onely from the apprehenſion of Gods wrath and feare of judgement for ſinne, not for the ſinne it ſelfe and from the love of holineſſe: But that in Gods children

ariſeth chiefly for ſin, and the want of the apprehenſion of Gods love unto them: *How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?* *Pſal.* 13. 1. Mark, whence the trouble of the Pſalmiſt came: This was his trouble, that God did hide his face.

3. Trouble of Conſcience in the wicked never maketh them part with ſin, never breedeth a hatred of ſinne in them; but that in Gods children doth. True it is, that a wicked mans troubled Conſcience may make him vomit up his ſinne, like a dog that vomiteth up his troubleſome meat: but he doth not vomit up his ſtomack to that meat; for when the trouble is over, he returneth to his vomit again. So a carnall man returneth to his deadneſſe of heart again, and to his ſecurity again, when the trouble is over. *Pharaoh*, whileſt his Conſcience was troubled at the ſenſe of Gods judgements, O then ſaith he, *I have ſinned: I pray* Moſes, *Let me have your prayers; and I will let you go.* If the children of Iſrael could have packed up and departed while this trouble had laſted, they might have been gone. But *when he ſaw there was reſpite, he hardened his heart again.* Mark; His trouble of Conſcience did not make him part with his ſinne: But that in Gods children doth.

Exod. 8. 15.

4. That in the wicked driveth them from God: They have little heart to come unto him: They ſee nothing but wrath; and they rather go about to ſeek eaſe in other things then to ſeek his favour: as *Saul* ſought eaſe in muſick, and *Cain* in building Caſtles and Cities, and *Judas* in a deſperate courſe. Their trouble fetcheth them not to God. But the trouble in Gods children worketh otherwiſe: In the midſt of trouble of Conſcience they reſt upon God: as *Heman* crieth, *O Lord God of my ſalvation*, in the midſt of the troubles of his ſoul. The eyes of Gods children are ſtill towards heaven; they think ſtill they ſhould have ſome help from God: They pray and cry, and though God ſeemeth to neglect them, yet they cannot give over: They will not be beaten off from waiting on God, when he will ſpeak comfort to them.

Pſal. 88. 1.

5. That trouble that is in the wicked maketh their heart ſullen; but that in the godly melteth their heart: *My ſoul is like melting wax*, ſaith *David* in his troubles of Conſcience. His ſoul melted before God, and was even poured out before him, *Pſal.* 22. 13. This is a kindly working. Thus ye ſee the difference.

Uſes.

Uſe 1. 1. BY this we ſee what a miſerable thing it is to have ſuch a troubled Conſcience. It is the greateſt miſery that can be: it is even a hell to men here upon earth: it is like a diſmall ghoſt to terrifie the ſoul: it is like a burning Furnace in the boſome: it maketh the life bitter. In a word, the ſpirit of man is not able to beare it: *The ſpirit of man will ſuſtain its infirmities: but a wounded ſpirit who can beare?* As long as a mans ſpirit is ſound, it will beare any thing. Some have borne agues, fevers, ſtones, colicks, convulſions, rackings, torturings: as long as a mans ſpirit is ſound he is able to beare any of them, all of them: *but a wounded ſpirit who can beare?* Never was there man that was able to beare a wounded ſpirit. We may ſee by many of Gods children how heavy it is: *David roared with the anguiſh of it*: a ſtrange phraſe. *Heman* was ready even to runne out of his wits with it: *While I ſuffer thy terrours*, ſaith he, *I am diſtracted*, *Pſal.* 88. 15. *Moſes* putteth himſelfe into the number, *We are even conſumed by thine anger*, *Pſal.* 90. 7. *Ethan* complaineth that it was like a burning fever: *How long, O Lord, wilt thou hide thy face? for ever? ſhall thy wrath burne like fire?* *Pſal.* 89. 46. If it be thus with Gods children, what may we think

Prov. 18. 14.

of

of the wicked? If we could ſearch into the boſomes of ſome wicked men who are enemies to God, then we might ſee and underſtand the true weight and burden of this troubled Conſcience. *Cain* crieth out of *more then he can beare*. *Judas* thought to finde more eaſe in hell then in his own heart: So terrible was the torture of his troubled Conſcience, that he murdered himſelfe, thinking verily that hell could not be worſe.

2. See here what an infinite miſery every ſinner ſhall one day be in. Though he be not troubled with this harpye for the preſent, though he be not yet gaſtered with this furious hag; yet the day will come when he ſhall: I ſay, the time will come when all ye that are wicked ſhall be haunted with this helliſh agony of a troubled Conſcience; either here before ye die, or when ye die, or at the furtheſt when your ſouls are departed out of your bodies: This is unavoidable to all that live and continue in ſinne. Though for a while ye live in mirth, and pleaſure, and ſecurity, and Conſcience letteth you alone; though like *Nabal*, to day ye feaſt and make merry; yet there is a Conſcience within you, an *Abigail* which to morrow will tell you of it, and then your hearts will *die within you and be like ſtones*, as cold and as heavy as a ſtone within you. As *Samuel* met with *Saul*; *Becauſe thou haſt forſaken the Lord, the Lord alſo hath forſaken thee*: ſo Conſcience will finde you out. However for a while ye ſlight and neglect it, or elſe perhaps ſuppreſſe it, yet it will finde you out; as *Eliah* did *Ahab*, and then ye will ſay as he did, *Haſt thou found me, O mine enemy? yea, I have found thee: Thou haſt ſold thy ſelfe to work wickedneſs in the ſight of the Lord: thou haſt been a profane beaſt, thou haſt runne againſt heaven, and againſt God and Chriſt; and thy life hath been full of rebellions, &c. now I have found the out.* The day will come when thy Conſcience ſhall be like *Jobs* Meſſengers. Ye know what news the Meſſengers brought *Iob*; firſt news of one great evil, and then of another greater, and then of a third worſt of all; cattel and goods taken away, ſervants dead, ſonnes and daughters dead, *I onely am left alive to tell thee*: So, I ſay, the time will come when Conſcience ſhall thus report, *Thy pleaſures are dead; thy profits are dead; thy comforts are dead; thy heart is dead; thy ſoul is curſed, and muſt die for ever; and I onely am left alive to tell thee*: And then he ſhall cry out, *Curſed was I that ever I was borne: and curſed be the womb that bare me, and the paps that gave me ſuck.* Then ſhalt thou mourn at the laſt, when thy fleſh and thy body are conſumed, and thy Conſcience ſhall ſay, *How have I hated inſtruction, and my heart deſpiſed reproofe? I have not obeyed the voice of my teachers, nor enclined mine eares to them that inſtructed me.* Such dolefull meſſages Conſcience will bring in one day; and then it ſhall hiſſe like a ſnake in thy boſome, *Know now that for all theſe things thou ſhalt come to judgement.* And ſo thy Conſcience ſhall bray thee like a foole in a mortar, as it were with a peſtill, and it ſhall pounce thee and beat thee and diſtreſſe thee for evermore. This is the moth that getteth into the cloth, and doth eat it: *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away, like as when a moth fretteth a garment.* This will make thy face gather blackneſſe, and thy ſpirit be overwhelmed for evermore.

Uſe 2. 1 Sam. 25. 37. 1 Sam. 15. 26. 1 Kings 21. 20. Pſal. 39. 11.

I muſt adde another Uſe yet: For all this is the Law: and untill ye be in Chriſt ye are all under the Law, the curſe of it, the rigour of it: And we are bound to tell you how ye ſhall finde it, if ye do not ſubmit to the righteouſneſſe of Chriſt. But though we do preach the Law, yet we do preach it *in the hand of a Mediatour*, ſaith *Paul*, *Gal.* 3. 19. a terrible killing Law, but yet in a merciſull hand, in the hand of a Mediatour, to drive us to ſeek for mercy: and therefore

The third Uſe ſhall be, to call upon you to be humbled, and to ſee that there *Uſe* 3.

there is no living for you in your ſinnes. Go and ſtoop to Chriſt Jeſus, who onely can purge your guilty conſciences by his blood. I beſeech you, conſider, ye who yet abide in your ſinfull eſtates and are yet in the fleſh: I beſeech you, conſider what the event will one day be. If ye will not look our, your conſciences will finde you out at the laſt, and then wo be to you. Your conſciences will make all things grievous and bitter to you, even thoſe things which in themſelves are moſt ſweet and good: When ye heare of heaven, of mercy, of the blood of Chriſt, theſe will but encreaſe your miſery: conſcience will ſay, *You have no part in them.* When you heare the word, any promiſe or comfortable paſſage in it, your conſcience will ſay, *Yea, this is my miſery, I have no ſhare in theſe things.* This will be a hell unto you, and will torment you before your time. This will alſo make all outward good things bitter unto you: When you ſee wife, and children, and friends, then conſcience will whiſper and ſay, *I ſhall not have theſe long: ere long I ſhall have none but damned company.* When you ſee your goods, eſtate, and the like, conſcience will mutter, *Alas, ere long I ſhall be in a place where a drop of water ſhall not be afforded me to coole my tongue.* When you ſee the light and other comfortable objects, *O wo is me; I ſhall ſhortly be in a place where I ſhall ſee nothing but darkneſſe, utter and everlaſting darkneſſe.* Conſcience will make your afflictions intolerable, your ſickneſſe intolerable, your death-bed intolerable, the face of death intolerable. I beſeech you, brethren, conſider theſe things, you that have not felt a troubled conſcience untill this houre. Ye hardly know yet what it is: ye will know it to your ſorrow, if ye doe not conſider it. There is a phraſe in *Ezek.* 30. 24. where God ſaith he will mak *Pharaoh groane with the groanings of a man deadly wounded*: So it will be with you, if you will not hearken and ſubmit to Jeſus Chriſt; conſcience will make you groane with fearfull groanes; *O wo is me, I am undone, without hope, without remedy.* Conſider this therefore, and be wiſe, before the things which concern your peace be hidden from you.

Exhortation. And let me the rather exhort you to this, in regard of the danger of the times. The Lords wrath is gone out, and his judgements do flie through the earth, and his plagues do fall on every ſide of us: What will your guilty conſciences do now? oh you can never endure them. Ye had need of purged conſciences now leſt ye be quiet comfortleſſe in the day of viſitation. How miſerable is their caſe who want the peace of conſcience in the time of diſtreſſe? When troubles and afflictions are without, then how grievous is it to want peace and comfort within? When Gods mortall arrows are in your bodies, then to have the arrow of his wrath ſticking in your ſoules, this will adde ſorrow to ſorrow, and make your eſtate much more uncomfortable and unſupportable. Beloved, peace of conſcience is good at all times; but it is moſt precious when calamities fall on us: Then to have the peace of a good conſcience that may bring us good news from Heaven, that all is well within, all peace there, this is ſuch peace as all the world cannot give nor ſell nor buy. Never more need of the peace of conſcience then now. As one ſaid of the books of faith, *There be abundance of Bookes written of faith: buy them all up*, ſaith he; *ye will need every one of them ere long*: So may I ſay of whatever may forward the peace of conſcience; Buy it, purchaſe it, get it, as much peace as you can poſſible, ye will have need of it all ere long. Take heed of troubling your conſciences or clogging them with guilt, leſt the Lord caſt you off, and leſt ye be hardned, and ſo ye periſh from the righ way. Do not think thus, *O we are believers, and have no need of ſuch threatnings.* He who is certaine of his ſalvation knoweth aſſuredly he ſhould be damned, if he ſhould go on in ſinne without repentance; This *If* is true enough;

M. M.

If

If the righteous forſake his righteouſneſſe, all his former righteouſneſſe ſhall be forgotten. And, *Wo is me*, ſaith *Paul*, *If I preach not the Goſpel.* In the ſtate of innocency there was uſe of threatnings: ſo is there now in the ſtate of grace. The Lord threatned *Adam* in innocency, *If thou eat thereof, thou ſhalt die the death.* *Job* was awed by threatnings not to lift up his hand againſt the fatherleſſe, *for*, ſaith he, *deſtruction from God was a terrour to me.* *My fleſh*, ſaith *David*, *trembleth for feare of thee, and I am afraid of thy judgements.* *Let us have grace*, ſaith the Apoſtle, *whereby we may ſerve God acceptably with reverence and godly feare.* Why? *for our God is a conſuming fire.* For be it that Gods children (that is, all believers) ſhall never fall finally away; yet this threatning is one of Chriſts inſtruments whereby he keepeth them from falling: and they alſo may taſt of much bitterneſſe if they grow indulgent to their corruptions. O therefore take heed of this curſe, that your conſciences may not dog you with the guilt of ſinne and the apprehenſion of Gods wrath. You will never be able to beare it, much leſſe in the time of affliction. O it is good being in a dry houſe when a great tempeſt is up: and it is ſafe being in a good harbour when a ſtorme beateth hard. A good conſcience is good at all times; but O how ſweet then! When *Jonah* fell into affliction, the want of peace in his conſcience made him look upon his affliction as upon hell, as though he had been in the belly of hell: *They who follow lying vanities, forſake their own mercies*, ſaith he. Mark; his conſcience dogged him with his fleeing from God, and forſaking his own mercies; Yee ſee he was miſerably diſtreſſed by it, till the Lord did deliver him. Be chary then of conſcience, and get it purged, that it may ſpeak peace to you in trouble.

Ezek. 18. 26. 1 Cor. 9. 16. Job 31. 23. Pſal. 119. 120. Heb. 12. 28.

Four Queſtions.

NOw I have declared unto you, What a troubled conſcience is; What is the cauſe of it, and wherein it conſiſteth; How many degrees there be of it; How the troubled conſcience of the godly differeth from the troubled conſcience of the wicked; The miſery of a troubled conſcience; and, What a deal of miſchief it doth one, eſpecially in affliction: Now I ſhould leave this point, but that there be ſundry queſtions to be anſwered about it.

I. Suppoſe a man be rid of this trouble, and have peace of conſcience, how ſhall he maintaine it, and keep out troubles from it?

II. Whether and how the peace of our conſcience dependeth upon our care and obedience?

III. What manner of obedience it is that peace of conſcience doth depend on?

IV. If a man have no peace, but onely a burdened conſcience, what muſt ſuch a man do to be freed from it, and to attain true peace?

I. Queſtion; *How a man may keep peace of conſcience.*

I begin with the firſt: Suppoſe a man have peace of conſcience, what muſt he do to keep and maintain it? I anſwer,

Firſt, We muſt labour to prevent troubles of conſcience by taking heed that we do nothing contrary to conſcience. We muſt not be drawn by friendſhip, or credit, or the love of any luſt, to do that which conſcience forbiddeth. Nothing ſhould be ſo deare unto us as the peace of conſcience: nothing for the love of it ſhould make us do ought againſt our conſcience. How miſerable are thoſe comforts, delights, ſatisfactions, which we get to our ſelves in ſuch courſes as our own hearts do condemne! However they ſeem comforts for a while, and contentments for a while, and delights for a while,

while, yet at laſt it will appear that miſerable comforts are they all. Nothing that we get in any evil way will chear and comfort us in a time of need. What ſaid *Francis Spira* at the time of his death, when ſeeing his wife and children about him, and thinking on the goods and eſtate which he had got for them by denying the truth which he had before maintained againſt the Romiſh errours? he cryed out in the horrour of his conſcience, *How terrible is the ſight of theſe unto me!* However before they had been comforts to him, yet now he could not endure the ſight of them. *O*, thought he, *I recanted for your ſake; I yielded to ſuperſtition, and it was long of you:* Therefore he abhorred now the ſight of them. Wretched is he that alloweth himſelfe in any courſe which his conſcience findeth fault with. It is a good rule the Apoſtle giveth, *Bleſſed is he that condemneth not himſelf in that which he alloweth*: that is, Bleſſed is he that hath not a condemning conſcience, that alloweth not himſelfe in any courſe wherein his conſcience doth condemn him. So that if we have peace of conſcience, and deſire to maintain it, let us never allow our ſelves in any courſe that our conſcience may condemne us in. That is the firſt anſwer.

Rom. 14. 22.

Anſw. 2. Secondly, If we will maintain our peace, we muſt labour to have our hearts grounded in the aſſurance of the love of God: alas, it will fail us elſe, and leave us in trouble and perplexity in time of greateſt need. Obſerve how the Apoſtle joyneth love and peace together, 2 *Cor.* 13. 11. *The God of love and peace be with you.* If he be the God of love to us, it is ſure enough he will be the God of peace alſo: If we know once that God loveth us, then we may ſet our hearts at reſt: As long as we doubt of his love our conſcience can never have true peace: And therefore if we would maintaine true peace of conſcience, let us labour to be aſſured of Gods love.

Anſw. 3. Thirdly, We muſt uſe the exerciſe of faith in applying the blood of Chriſt; we muſt labour to purge and cleanſe our conſciences with it. If we find that we have ſinned, we muſt run preſently to the blood of Chriſt to waſh away our ſin. We muſt not let the wound feſter or exulcerate, but preſently get it healed. As there is a fountain of ſin in us, ſo there is a fountain of mercy in Chriſt, *ſet open for Judah and Jeruſalem*, and for every poor ſoul to waſh in. As we ſin daily, ſo he juſtifieth daily, and we muſt daily go to him for it: As every day we run into new debt, ſo the Lords prayer teacheth us every day to beg forgiveneſs: We muſt every day eye the brazen ſerpent. Juſtification is an ever-running fountain, and therefore we cannot look to have all the water at once. A fountain ever runneth anew; ſo juſtification ever floweth anew, and we muſt go to it; Chriſt is a *Prieſt for ever after the order of Melchiſedec*. O let us ſue out every day a daily pardon of courſe! Let us not ſleep one night without a new pardon. Better ſleep in a houſe full of adders and venemous beaſts then ſleep in one ſin. O then be ſure with the day to clear the ſins of the day: Then ſhall our conſcience have true peace. But how if I have relapſed? what ſhall I do then? I anſwer, Every man that falleth doth not fall on all four, as we uſe to ſay; he doth not fall quite: There be degrees of falling. As in a ſick man, though he be ill, yet he is not by and by dead; ſome life remaineth ſtill, which will look out towards health again: ſo there is ſo much life in juſtification as to recover thee again. Be conſtant therefore in this courſe: Ever go to Chriſt, ever waſh in this fountain, ever bring thy ſoul hither to be cleanſed; and then thy conſcience ever ſhall have peace.

Zach. 13. 1.

Object.

Sol.

Anſw. 4. Fourthly, If we would maintain our peace, then let us labour to be conſtant in obedience to Jeſus Chriſt. *Whoſoever keepeth his word, in him verily is the word of God perfected; and hereby know we that we are in him*, 1 John 2. 5. Mark; Hereby our conſcience may tell us that we are right, and ſpeak peace to us, if we *keep his word*.

II. Queſtion; *How the peace of conſcience doth depend upon our care and our obedience.*

The

The reaſon why I raiſe this queſtion is this, Becauſe as our juſtification is onely in Chriſt, ſo our peace is onely in him; how then doth the peace of our conſcience depend on obedience? The place of Scripture that occaſioneth the doubt is, 1 *Pet.* 3. 21. *The anſwer of a good conſcience towards God by the reſurrection of Jeſus Chriſt.* It is by Chriſt; how dependeth it then on our obedience?

Anſw. 1. A good conſcience doth not depend upon our obedience as the principall cauſe of it, but upon juſtification which we have by Chriſt, if we be in him: *Rom.* 5. 1. *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt.* Ye ſee then that our peace is grounded upon our juſtification as the principall cauſe of it. If we ſhould ſeek for peace from our works and obedience, alas, they are ſinfull and defective; there is no peace to be found in them: Our conſcience would be troubled at our beſt duties, at our weakneſſe in prayer, our frailties in hearing, our ſlips in every holy ſervice: There is nothing we do but our conſcience might finde fault with it, and pick a hole in it; and therefore we had need to flie unto Chriſt for true peace. No wonder then that Papiſts have not true peace, but profeſſedly ſay, that every man muſt doubt, and no man can be ſure of his ſalvation. They muſt needs doubt indeed who truſt to their own works: which can never bring true peace. The conſcience muſt ever be quarrelling and finding of fault, and be without peace, if we truſt to the beſt works. So that this is the firſt anſwer, All true peace dependeth upon juſtification by faith in Chriſt as the principall cauſe.

Secondly, We anſwer, That our peace dependeth upon our obedience in this ſort, that we can have no peace except we be given to obedience. Thoſe men that can ſinne and yet be at peace, were never juſtified in their lives. A childe of God when he ſinneth; as for example, if he ſhould be tempted to lye, or to omit a good duty, which he knoweth he is bound to performe; yet this would much trouble his conſcience; his ſoul would be aſhamed, his heart perplexed, he would not know how to look the Lord in the face; *I have ſinned: what ſhall I do unto thee, O thou preſerver of men?* When *David* had ſinned againſt God, *I am troubled*, ſaith he; *and I go mourning all the day long.* Pſal. 38. 6. And therefore peace of conſcience doth depend thus farre on obedience, as that a man cannot have peace unleſſe he be obedient, and take heed of ſinne, and labour in all things to be upright before God. Now if you aſk me, But how doth our peace depend upon our obedience? I anſwer, It dependeth upon obedience as the removing cauſe: It removeth that which would hinder our peace. Sinne would interrupt our peace: now obedience removeth ſinne. To this purpoſe the Apoſtle ſpeaketh 1 *Iohn* 3. 18, 19. *My little children, let us not love in word and in tongue, but in deed and in truth: For hereby we know that we are of the truth, and ſhall aſſure our hearts before God:* Hereby we ſhall aſſure our conſciences that we are in him, if we take heed of hypocriſie: If we love in truth, and be obedient in truth, we ſhall thereby remove all our doubts and our feares, our troubles and perplexities of conſcience. So that peace doth depend on obedience as the removing cauſe: It removeth that which otherwiſe would hinder peace. This is the firſt. Againe, our peace of conſcience dependeth upon our obedience as the witneſſing cauſe of it. Obedience is one of the witneſſes of true peace; it witneſſeth that we have peace with God. *This is our rejoycing, even the teſtimony of our conſcience, that in ſimplicitie and godly ſincerity we have had our converſation in the world.* 2 Cor. 1. 12. See here, it is the witneſſing cauſe of it: *Paul* had peace of Conſcience; his conſcience was able to make him rejoyce: How? Becauſe it gave teſtimony that his converſation was godly and ſimple and gracious. Though we be in Chriſt, yet we can

Dub. *Sol.*

have no peace unleſſe holy obedience doth witneſſe the ſame. Obedience is not the cauſe of the peace of our conſcience before God, but it is the cauſe of our perceiving the ſame: We know we have peace by reaſon of
1 John 2. 29. our obedience: We know that *every one that doeth righteouſneſſe is borne*
1 John 4. 3. *of God: We know we are paſſed from death to life, becauſe we love the brethren:*
1 John 3.14. *Hereby we know that we dwell in him and he in us, by the ſpirit that he hath given us.* Mark; we come to know it by obedience and by the fruits of obedience. Take away obedience, we can never know peace. *They*
Gal. 6. 16. *that walk by this rule, peace ſhall be upon them and upon the Iſrael of God,* ſaith the Apoſtle. Thirdly, our peace of conſcience dependeth on our obedience as the confirming cauſe: Chriſt confirmeth our peace to us by making us walke cloſe to him and obedient unto him. *Paul* ſheweth how it preſerveth peace, as a ſhooe preſerveth the foot: ye know if we ſhould walk without ſhooes, barefoot, our feet would be in danger of pricking and hurting: So doth obedience to the Goſpel preſerve our
Epheſ. 6. 15. peace: *Stand,* ſaith the Apoſtle, *having your feet ſhod with the preparation of the Goſpel of peace.* Mark; he compareth it to a ſhooe, which he would have us ſhod with; and then it will be the Goſpel of peace to us, and our peace ſhall be in ſafety. Fourthly, our peace dependeth upon our obedience, not onely as a ſigne of true peace, nor onely as a guard to it, but as a thing pleaſing to God, without the which we diſpleaſe God. For though God be pleaſed with his children alwayes in Chriſt, yet he is not
1 Theſſ. 4. 1. pleaſed that any in Chriſt ſhould be diſobedient to him. *Ye have received of us how ye ought to walke and to pleaſe God,* ſaith the Apoſtle. When Gods children walk in obedience, that is pleaſing unto God. So that peace of conſcience doth greatly depend on obedience: For otherwiſe conſcience will be troubled; *O I do not pleaſe God; This is diſpleaſing unto God;* and, *This doth provoke God.* Not as though there were any ſuch perfection in our obedience that can ſatisfie any tittle of Gods Law; but becauſe when our perſons are pleaſing to God in Jeſus Chriſt, then our obedience to God is pleaſing too in Ieſus Chriſt, and conſcience will ſay it. Thus much ſhall ſuffice for anſwer to the ſecond queſtion.

III. Queſtion; *What manner of obedience it is that peace of conſcience dependeth upon?*

The reaſon of this queſtion is this; Becauſe it ſhould ſeem there is no ſuch obedience in this life as any peace of conſcience ſhould depend on. Doth not *James* ſay, *In many things we ſinne all?* Doth not our Saviour ſay, *When ye have done all that ye can, ſay, We are unprofitable ſervants?* If our conſcience can ſtill ſay that we are unprofitable, and that we do ſin in every thing that we do, yea in many things, in all the duties we go about; if our conſciences can ſay thus, How can any peace depend upon obedience? What obedience do you meane that peace of conſcience dependeth upon?

I anſwer, 1. Abſolute perfection in obedience is not required unto evangelicall peace. For if it were, no man could have peace; no not *Paul,* nor *Abraham,* nor any of the holieſt of Gods children: and therefore abſolute perfection is not required. *If we ſay we have not ſinned, we make Chriſt a lyar, and his word is not in us,* 1 *John* 1. 10. Our conſcience can ſtill ſay we have ſinned; and it can ſtill ſay our obedience is imperfect: A halting leg can never go perfectly. *Jacob* is called he that halteth; and every godly ſoul halteth; Though he do not halt between two, as wicked people do, yet he halteth in following after God. What purblind eye can ſee perfectly? or thick eare heare perfectly? He that hath theſe imperfections of body, can neither go nor ſee nor heare perfectly; So the beſt of Gods children have imperfections of heart and ſpirit and minde: their faith is imperfect, their love is imperfect; and therefore their obedience

must

must needs be imperfect. But absolute perfection is not required to true peace of conscience; and therefore this doth not hinder it. 2. Though absolute perfection is not required to peace, yet such obedience is required as may be acceptable to God. So saith the Apostle, *We labour that whether present or absent we may be accepted of him.* 2 Cor. 5.9. Such obedience we must shew as may be accepted of him, or we cannot have true peace. If our endeavours be not acceptable, our conscience will quickly heare of it, and tell us so: If we pray coldly, or heare unprofitably, or live loosely, if we do not do that which is acceptable to God, our consciences will soone complaine. Nay though we do do the duties, if we do not do them in an acceptable manner, conscience will have matter against us still. 3. This acceptablenesse of obedience lieth in this, when our obedienc is sincere, universall, and totall, and proceeding from the spirit of Christ Jesus dwelling in us. The Apostle giveth it this phrase, *When we walk not after the flesh, but after the Spirit,* Rom. 8.4. That is our fulfilling the Law, when Christ hath fulfilled the Law for us, and maketh us sincerely to walk by it, not after the flesh but after the Spirit: when we do not favour our selves in one lust, nor suffer our selves in any beloved sinne; but whatever it be that is evil, our conscience can say we truly do hate it and labour to avoid it; whatever it be that is commanded us, be it never so contrary to our nature, yet our conscience can say, we sincerely set our selves to do it. So walking not after the flesh, but after the Spirit, this is sincerity of obedience, and this is required unto peace. 4. This sincerity of obedience maketh us to bewail our very infirmities, and to be humbled for them: not onely to be humbled for greater sinnes, but also to be humbled for our infirmities. If we be not soundly humbled for our very infirmities also, they will hinder the peace of our conscience: We can have no peace except our conscience can witnesse that our infirmities do humble us, and drive us to Christ, and cause us to sue out a pardon. If conscience have not a pardon sealed for infirmities also, it will not be at peace. Christ bare our very infirmities: therefore we must be humbled for them, and go to him for pardon of them too, or conscience will not be at peace. Thus I have answered also this third question. Matth. 8.17.

IV. Question; *How if a man have a burdened and troubled conscience, what must he do to be freed from it?*

The reason of this question is this; Because men are ignorant about it. When men are troubled in conscience and burdened a little that way, presently they daub all with peace, and go a wrong way to work. This course the Lord doth complaine of in the false Prophets, who preached too much peace; *They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* Jer. 8, 11. And so they do more hurt then good: Like a Chirugion that skinneth the wound before he giveth searching salves to kill the matter of it: afterwards it breaketh out worse, and it is a hundred to one but it will cost the patient his life: So it is with many men: A man cannot roar a little for his sinnes, *I have been a sinner, and what shall I do? I have been a beast,* &c. But, *O*, say they, *believe man, Christ died for thee, and the promise is to thee, and God will pardon thee.* Thus they heale him slightly with *Peace, peace,* and it may be there is no peace to him yet; he had need to be searched more deeply: they skinne the wound, and it is a thousand to one but it loseth the mans soul, by giving a cordiall where a corrosive was necessary. And therefore great reason that this question should be answered, If a man have a burdened troubled conscience, what must such a man do to be freed from it?

I answer, 1. Let him take heed that he meddle not too much with the secret will of God, what his decree and purpose is from eternity. As soon as an arrow is shot into the conscience, and the conscience cometh to be humbled,

commonly the heart layeth about it, *And how if God have reprobated me? and what if he have appointed me to wrath? how then?* Beloved, ye muſt take heed of this: If your hearts faſten upon reprobation, that will marre all; that will quite diſcourage a poor ſoul from going to God.

2. Underſtand the word right. Do not think that becauſe God hath not in particular named thee, therefore he hath excluded thee. Gods promiſes are made in generall to all that believe; and they are to be applyed in particular to all them that believe: why then ſhouldſt thou exclude thy ſelf when God doth not exclude thee? Wouldſt thou have Chriſt? Chriſt to juſtifie thee? Chriſt to ſanctifie thee? Chriſt to rule thee? Wouldſt thou be under Chriſts regiment, and live at his will? Come and welcome: no ſoul
Rev. 22. 17. is excepted. *Whoſoever will, let him take of the water of life freely.* Ye ſee there is a *Quicunque vult*, Whoſoever will. Indeed if thou haſt not a will to be in Chriſt; but thou wilt do thus and thus, and thou wilt have thy will, and this luſt, and that friend, and ſuch a courſe, and, *Tuſh, this is too ſtrict*; nay, if you be there, thou art not for Chriſt: I have nothing for thee but hell and damnation. But if thou wouldſt have Chriſt indeed, and be in Chriſt indeed, thy heart in Chriſt, thy will in Chriſt, thy whole ſelfe in Chriſt; then arise, he calleth thee. Thus underſtand the word right, the Goſpel doth not exclude thee, whoſoever thou art.

3. Thou muſt not for feare of ſhame or loſſe, &c. keep from reſtitution whereſoever thou haſt done wrong, or ſatisfaction whereſoever thou haſt cozened, or reformation whereſoever thou art accuſtomed to any evil, or the doing any thing that may procure eaſe and quiet to thy conſcience. It may be one is troubled in conſcience for his wronging his neighbour in twenty pounds, and if he would make reſtitution he might have found peace: but he will not; no, he daubeth up his conſcience ſome other way. Another it may be ſuffereth diſorders in his family and foul abuſes, which if he would redreſſe, he might have peace: but he will not. Another, if he would down with his pride; another, if he would be acquainted with Gods ſervants, or if he would take any paines in good duties, be more diligent for the work of repentance, &c. but theſe things will not be done: Men plaiſter up their conſciences (I know not how) ſome other way, and ſo go to hell for not taking the right way. But if any of you be troubled in conſcience, keep back nothing, hold back nothing that may make for your true peace and quiet.

4. Thou muſt wait on God: Caſt thy ſelfe at his feet, humbly deſire him to give thee the true peace of conſcience. But wait Gods leiſure, knowing thou haſt deſerved to be utterly deprived of it: and thus doing thou
Iſa. 30. 18. ſhalt finde it to thy great comfort at laſt. *Bleſſed are all they that wait for him*; That is, when the Lord will be mercifull. He will do it with judement; he will do it when it may do thee the moſt good, when it may bring himſelf moſt glory: therefore it is fit thou ſhouldſt wait for his time of comforting. Now becauſe many do miſconſtrue this waiting Gods leiſure, (As for example, one is dead to all good duties, *O*, ſaith he, *I wait the Lords leiſure till he quicken me: My heart is much hardned*, ſaith another; *but I wait the Lords leiſure till he be pleaſed to ſoften it.* Thus men are lazie in the meane while; and yet they think they wait the Lords leiſure. O beloved, this is not the waiting the Lord meaneth; this will not ſtay conſcience; conſcience is guilty for all this waiting) therefore I beſeech you conſider what waiting I meane. 1. *Wait upon the Lord, and keep his way*; thou doſt not wait elſe, unleſſe thou keep praying, and ſtriving, and meditating, and enquiring, and watching thine own heart leſt it ſhould ſlip aſide. 2. Thou muſt wait as a ſervant waiteth upon his Maſter: If his Maſter calleth, he cometh; if he ſendeth, he goeth; if he beckeneth, he
Pſal. 123. 2. taketh notice: So thou muſt wait. *As ſervants wait upon their Maſters,*

to our eyes wait upon the Lord till he have mercy upon us. Be obedient in the meane time: go when he ſendeth; come when he calleth; obſerve when he beckeneth; be diligent to be doing his pleaſure. 3. Thou muſt wait onely upon God, not upon thy luſts too, and upon other things too; but thou muſt wait onely upon God: *My ſoul, wait thou onely upon God,* ſaith *David, Pſal.* 62.5. If thou wait upon any thing elſe, this is not to wait upon God. One waiteth a time to be revenged; another waiteth a time to ſatisfie this or that luſt: this is not to wait upon God at all. 4. Take heed of healing thy ſelfe, and comforting thy ſelfe, or daubing up thy conſcience thy ſelfe: If thou doſt ſo, thou doſt not wait upon God to do it: If thou doſt it thy ſelfe, and ſnatcheſt at comfort thy ſelfe before he do give it, then thou doſt not wait til he give it. Suppoſe a man hath done thee an injury; the Lord he will right thee if thou wilt wait: but if thou go and recompenſe evil for evil, and right thy ſelfe, thou doſt not wait upon God, as *Solomon* adviſeth, *Say not thou, I will recompenſe evil; but wait on the Lord and he will ſave thee.* Mark; thou muſt not ſave thy ſelfe, thine own credit, &c. by revenging, but wait on God for all. So here if thy conſcience be troubled, thou muſt wait upon God to comfort it: If thou goeſt and daubeſt up the matter thy ſelfe, and crieſt, *Peace, peace,* to thy ſelfe, thou doſt not wait upon God. Thus I have anſwered the laſt queſtion, How if a man have a burdened and troubled conſcience, what muſt ſuch a man do to be freed from it? And hitherto we have ſpoken of the two laſt adjuncts of conſcience, a Quiet conſcience, and an Unquiet conſcience; What they be, and, How they differ: and we have reſolved and anſwered the queſtions and difficulties about them. Prov. 20. 22.

Conſcience beareth witneſſe of our perſons.

COncerning the witneſſe of conſcience, I told you that conſcience beareth witneſſe of two things: 1. It beareth witneſſe of our actions; 2. It beareth witneſſe of our perſons. The former hath been declared unto you at large: I come now to the latter: Conſcience beareth witneſſe alſo of our perſons, whether we be good or evil, whether in Chriſt or in ſinne: And here I will ſhew you four things:

1. That every mans conſcience may inform him what ſtate he is in, whether of ſalvation or damnation, whether of grace or of nature.
2. How conſcience doth it.
3. When conſcience doth it.
4. How it cometh to paſſe then that ſo many thouſands miſtake and are ignorant and deluded about their eſtates.

1. For the firſt, That every mans conſcience may inform him what eſtate he is in, whether good or bad; (I ſpeak eſpecially of ſuch as live under the light of the Goſpel of Chriſt.) There are two rules: the one is Gods word, which pointeth out both eſtates; and the other is every mans conſcience, which is privy to the frame and ſtanding of every mans own heart, and which of theſe eſtates his ſtate is, conſcience is privy to this. I will inſtance in ſome ſorts of men. 1. The Jews, who contented themſelves with formality: they ſacrificed, they offered, they payed their tithes, they did that which *Moſes* commanded them, for the letter of it: now ye ſhall ſee their conſcience could tell them that they were not perfect nor upright with God: All their duties, and formalities, and gifts, and ſacrifices *could not make them that did the ſervice perfect, as pertaining to the conſcience,* 1 *Every mans conſcience may inform him what ſtate he is.*

conscience, *Heb. 9. 9.* Mark; Their consciences could say they were not upright for all this. As they were not upright, so their conscience could tell them they were not upright. 2. Another instance we have in the Scribes and Pharisees: When they would have condemned the woman taken in adultery, their own conscience was privy that they were sinners themselves, *John 8. 9.* So also it is with a childe of God: His conscience is able to inform him that he is a child of God, and that he doth truly serve God. *I thank God,* saith *Paul, whom I serve with a pure conscience.* His conscience told him he was a true servant of God, and that he was Gods: *whose I am,* saith he. So *Davids* conscience; *I am thine; save me: for I have sought thy commandments.* So the Church; *My beloved is mine, and I am his.* Ye see then how conscience can inform and tell us what estate we are in, whether we be godly or carnall, whether our conversation be in heaven or on earth, whether we be in Christ or out of him. The spirit of man knoweth what is in him. It is easie to know what our great thoughts of heart are upon, what our greatest purposes and projects and studies be; whether about God or the world: the spirit of a man must needs know it. And therefore every man may draw out from conscience a true conclusion how it is with him. The reasons are these:

2. 2 Tim. 1. 3.

1. The first is taken from the nature of conscience. The nature of conscience is such that it must needs be able to know what is with a man. Now his welldoings or his illdoings are with him: he was with him else when he did them. When thou art proud, or impatient, or careless in any duty, thou art with thy selfe when thou art so: All thy illdoings are with thee: and therefore thy conscience must needs know what thou art. *Our transgressions are with us; and as for our iniquities we know them.* Take a curser; and, as *Solomon* saith, *Thine own heart knoweth that thou hast used to curse others.* So it is with a godly soul: Thine obedience is with thee, and thy selfe-deniall is with thee, and thy care to walk before God, all is with thee; and therefore thou must needs know it. This is the nature of conscience; It is privy to what is with one.

Isa. 59. 12. Eccles. 7. 22.

2. The second reason is taken from the equity of Gods judgements on the wicked. The Lord he will judge none to hell, but his conscience shall confesse he was one that walked in the way to hell and death. Ye may read it in the man that had not on a wedding-garment: When Christ did charge him with his not having on a wedding-garment, and did condemne him to utter darknesse, the text saith, *he was speechlesse*; that is, his conscience confessed that Christs judgement was just: *I have not on a wedding-garment,* saith his conscience; *and it is my fault that I have none; and I am rightly condemned.* Thus his conscience did know it; otherwise he could not have been speechlesse in his own defence. As *Festus* told *Agrippa* that he answered the Priests, *It is not the manner of the Romans to deliver any man to die before that he who is accused have his accusers face to face, and have licence to answer for himselfe concerning the crime laid against him:* So may I say, that the great Judge of quick and dead will not judge any man to hell, but he will have his accusers face to face, and if he can answer for himselfe, he may. Now if conscience be not privy to what estate soever a wicked man is in, his conscience could never accuse him face to face at the last day, nor justifie the Lord Jesus, and make the sinner stand speechlesse before God. He might answer, *Lord, I do not know any such thing as is laid to my charge: I am not convinced that the case is thus and thus with me, that I am in such an estate as I am accused of.* No wicked man shall be able to say thus: Therefore conscience can inform a man in what estate he is.

Matth. 22. 12. Acts 25. 16.

3. The third reason is taken from the Lords manner of judging the godly. He will judge them and absolve them *secundum allegata & probata,*

as

as we ſay, according to the word and their own conſciences. Ye may ſee the true forme of judgement which the Lord will go by, *Matth.* 25. Where the Lord convinceth the whole World who were righteous, and who were not, who to be judged to puniſhment, and who to life for ever; at laſt he concludeth, *The wicked ſhall go away into everlaſting puniſhment, but the righteous into life eternall.* As if he had ſaid, *Your conſciences can ſay ye are wicked: ye did not feed, nor clothe, nor viſit me: Go your wayes to hell.* So for the righteous; *Your conſciences can ſay ye are righteous: Go ye to heaven.* Thus the Lord will do. Now this could not be if conſcience could not informe every one that is godly, that he is ſo: If conſcience could not witneſſe what eſtate they are in, this could not be. Thus ye ſee the truth of the firſt thing.

II. The ſecond thing that I promiſed to ſhew you is, How conſcience doth this. Ye have heard that it is able to informe every one what eſtate he is in before God: Now it followeth to conſider, How conſcience doth it. This it doth by comparing the word of God with our hearts, and our hearts with the word: As for example; *They who have reſpect to all Gods Commandements ſhall never be aſhamed*, ſaith the word: *But*, ſaith conſcience, *I deſire to know all my duty to God and man, and to performe all that I know: and therefore I ſhall not be aſhamed. To him that ſoweth righteouſneſſe ſhall be a ſure reward*, ſaith the word, *But*, ſaith conſcience, *I plough up my nature and all the fallow-ground of my heart, and I ſow righteouſneſſe: and therefore to me ſhall be a ſure reward.* So, *To be ſpiritually-minded is life and peace*, ſaith the word; *But*, ſaith conſcience, *I am ſpiritually-minded; my minde is ſet upon things that are ſpirituall: therefore I have life and peace.* So conſcience alſo judgeth of the ſtate of ſinne. *Thoſe that live after the fleſh ſhall die*, ſaith the word: *But*, ſaith conſcience, *my life is led after the fleſh and the luſts of it: therefore I ſhall die. He that believeth not is condemned already*, ſaith the word: *But*, ſaith conſcience, *I do not believe: therefore I am in the ſtate of condemnation.* The word ſaith, *A good tree bringeth forth good fruit, and a corrupt tree bringeth forth corrupt fruit: But*, ſaith conſcience, *my works and my courſes are corrupt and naught: therefore ſo is my heart.* Thus ye ſee that conſcience doth it by reaſoning: And this conſcience can very well do; 1. Becauſe conſcience hath a very good judgement. It is a very wiſe and judicious faculty in the ſoul of man. Some make it an act of judgement. We do not take it ſo: It is not an act of judgement, but it is a reflexive faculty of the ſoul, having a very good judgement. *Whether it be right to obey you rather than God, judge ye*, ſaith *Peter*, *Acts* 4. 19. appealing to their own conſciences to judge in the point. So that conſcience is a faculty of a good judgement. Now if it be judicious, it muſt need be able to reaſon and to argue about our eſtate, and finde out whether they be good or no. It is the judgement of a man that is able to argue, and able to hold an argument: *We thus judge*, ſaith the Apoſtle, *that if one died for all, then are all dead*, 2 *Cor.* 5. 14. Mark; His propoſition he would prove was, *That all the Believers in Chriſt are dead to themſelves, and alive unto God.* Now ye may ſee how his judgement maketh here an argument; *If Chriſt died for them all, then they are all dead: but Chriſt died for them all: therefore they are all dead.* Judgement is able to make arguments: and therefore if conſcience be a reflexive faculty that hath a very good judgement, it muſt needs be able to frame arguments, and ſo make out what our eſtates are. 2. Becauſe there is naturall logick in every mans conſcience: It can frame ſyllogiſmes, thus, *As many as be led by the ſpirit of God, are the ſonnes of God*, ſaith the word: *But*, ſaith a godly mans conſcience, *I am led by Gods Spirit, and I am carefull to follow the leading of Gods holy Spirit: therefore I am one of Gods ſonnes.* And ſo on the other ſide.

2. *How conſcience doth this.*

Pſal. 119. 6.

Prov. 11. 18.

Rom. 8. 6.

Rom. 8. 13.

Iohn 3. 18.

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2.

ſide. Ye will ſay, How can a Country-mans conſcience make ſyllogiſmes? It is onely of Scholars and ſuch as have ſtudied Logick in the Schools to make ſyllogiſmes. I anſwer, It is true; Artificiall Logick is onely among Scholars: But there is naturall Logick in conſcience, which doth not ſtand upon forms. The godly people at *Rome* were never brought up at Univerſity: yet the Apoſtle telleth them they had Logick enough to argue themſelves to be dead unto ſinne: and alive unto God through Chriſt; *Likewiſe* Rom. 6. 11. *alſo*, ſaith he, *reckon ye your ſelves to be dead indeed unto ſinne, but alive unto God through Jeſus Chriſt our Lord.* The Originall is, ὑμεῖς λογίζεσθε, *Exerciſe ſo much Logick in your ſelves; Like good Logicians prove your ſelves to be dead unto ſinne and alive to God.* So that ye ſee there is naturall Logick in conſcience: and therefore conſcience is able to frame arguments about our eſtate, and to informe us what it is.

3. *When conſcience doth this.* III. The third thing I propounded to conſider is, When conſcience doth this. This is a very neceſſary point: and indeed ſo they are all; but this more eſpecially. I have ſhewed that conſcience is able to informe us what eſtate we are in, whether of grace or nature: but when doth it performe this? I anſwer, I need not ſo much ſpeak of the godly, becauſe they do mark conſcience. But let me ſpeak of ſuch as are foolish, diſobedient, ſerving divers luſts, who never had yet the waſhing of regeneration nor the renewing of the holy Ghoſt: I anſwer about them; 1. Their conſcience muſt needs have a time when to do it. *I do remember my faults this day*, ſaith *Pharaohs* Butler, *Gen.* 41. 9. His conſcience did informe him; and there was a time when his conſcience did informe him. 2. Conſcience would chooſe a time by it ſelfe: it would informe a wicked man ſolemnly and punctually of his rotten and curſed eſtate he is in. I ſay, it would have a ſolemne time by it ſelfe for this, if it could have it: but a wicked man taketh an order with his conſcience that it ſhall not tell him ſolemnly how it is with him; neither will he finde a time to ſuffer it: As it was with *Felix*; When his conſcience began to grumble againſt him, when *Paul* had told him of righteouſneſſe and of judgment, he trembled; his conſcience began to ſtirre, and would then have ſolemnly dealt with him indeed: but he ſhuffled it off, and would not find time; *Go thy way at this time*, Acts 24. 25. ſaith he to *Paul*; *I will hear thee at a more convenient time.* And ſo he ſaid to his conſcience too. Conſcience would take a ſolemn and ſet time to informe men what their eſtates are; but men will not ſuffer them: and therefore conſcience is faine to take ſuch ſudden times as it can get. Ye will ask, What times be they?

Conſcience interlineth. I anſwer, Firſt, when conſcience interlineth: As for example, in the hearing of the word: While men are hearing the word, it may be the preacher preacheth of holineſſe, and a wicked man heareth it; *But I have it not*, ſaith his conſcience. Mark; his conſcience interlineth. It may be the preacher is preaching how deſperately careleſſe men are of their ſouls, how they look to every thing more then to them; conſcience interlineth, *This is my caſe.* It may be he is preaching againſt adultery; *This ſinne I have committed*, ſaith a guilty conſcience: or againſt ruſhing upon Gods Ordinances without preparation; *This is my conſtant courſe*, ſaith an evil mans conſcience. It may be the preacher is preaching of converſion and becoming a new creature in Chriſt; *This I am yet to ſeeke in*, ſaith conſcience. Thus conſcience interlineth: Though the man heareth on, and it may be taketh little to heart, yet conſcience interlineth a ſudden information of his wretched eſtate. Like a bird that flieth by, or like a ſwift-ſhot arrow, that is preſently out of ſight, ſo it may be a man taketh very little notice of it. Like the forenamed *Felix*: as *Paul* was preaching of righteouſneſſe and temperance, *I have it not*, ſaith his conſcience; and of Acts 24. 25.

judgement

judgement to come, *What shall I do then?* saith his Conscience. Thus Conscience interlined and made him tremble on a sudden, like a sudden shivering of a cold, or a sudden startle of a man affrighted, and away it was gone quickly. I beseech you observe your own bosomes. Do ye not feel this now and then at a Sermon, when ye heare it? do not your Consciences interline our Sermons, and put in parentheses now and then? When you hear such and such a sinne reproved, condemned, *And this is my sin*, saith conscience: when ye hear these and these graces commended, *And I never had these*, saith Conscience: when ye hear these and these marks of a carnall estate, *And these, or some of these, are in me*, saith Conscience: do not your Consciences interline in this manner? As *Paul* was speaking to the Shipman concerning God, his Conscience did sweetly interline thus, *There stood by me this night an Angel of God, whose I am*, saith his Conscience. And as he was writing to the Romanes, *God is my witnesse*, saith he, *whom I serve in my spirit*. But do not your Consciences interline otherwise with you? If they do, I beseech you consider it: Your Consciences do then truly inform you of your rotten estates: listen to them. Acts 27. 23. Rom. 1. 9.

Secondly, when Conscience falleth a choking. As for example, in prayer: a wicked man prayeth; *But I do not pray right*, saith his Conscience. *I humbly beseech thee, O Lord: Nay, but I do not beseech humbly*, saith his Conscience. *I desire to be sanctified and purged from my sinnes: Nay, but I do not hunger after any such thing*, saith Conscience. *I do not confesse my sinnes right, nor beg for grace right*. Do your Consciences choke you thus? Now your Consciences inform you of your estates. Peradventure ye hardly perceive this choaking at all: It is done in a moment, and it presently ceaseth, because ye are not willing to heare it: and therefore it may be Conscience doth it by sudden flashes. It is said the Lord *spake suddenly* to *Moses*: so often Conscience speaketh suddenly to man, a word and away. *David* saith of the wicked, *God shall shoot an arrow at them, and they shall be wounded on a sudden*: So Conscience shooteth a quick arrow, and it woundeth men in the twinkling of an eye, and it is gone. *Lord have mercy upon us*, said one: *But I should not say so vainly and in ordinary talke*, saith Conscience. *I do not hate this man for his holinesse and strictnesse: But you do*, saith Conscience. And so when men are defending evil by arguments; *But this is false*, saith Conscience. Thus Conscience choketh on a sudden, and is gone. I confesse, generally the men of the world mark not these things: They are such sudden sparklings of Conscience that men for the most part do not heed them: But these are Gods witnesses; and men shall know one day they were truly informed of their estates by these instantaneous *Items* of Conscience. *Conscience choketh.* Num. 12. 4.

Thirdly, when Conscience shooteth like a stitch in a mans side. As for example; Sometimes when men are about their Callings and their worldly businesse, then cometh Conscience like a sudden stitch in ones side, and giveth them a twitch, *O how worldly am I!* saith Conscience: *Shall I never get this worldly-mindednesse cured?* Many times Conscience speaketh while men are working, or playing, or eating, or buying, or selling.

Fourthly, so likewise when Conscience commenteth upon the judgements of God. Let an adulterer fall sick; *Yea, this is for mine adultery*, saith his Conscience. Let a Company-keeper be in want of outward things; *Yea, this is my drunkennesse*, saith Conscience: *This is my wickednesse, my way, my doings which have procured me these things; this ague, this poverty, this shame, this discomfort*. Thus I have shewed you how Conscience doth inform the wicked of their wretched estate; and when it doth it. It remaineth now that I speak something of the fourth point. Jer. 4. 18.

4. *Why many are deluded about their estate.*

IV. How cometh it to passe then that so many thousands mistake, and are ignorant

ignorant and deluded about their estates? The reason of this doubt is this; Seeing conscience is able to inform every one what his estate is, whether it be blessed or cursed; and seeing also that conscience doth it; and doth it by argument; and hath its time when it doth it: a man now would wonder that any should be ignorant of his estate, when his own conscience doth tell him how it is with him. For answer I will explain unto you two things: 1. The reasons why men are mistaken; 2. The reasons why they are mistaken though conscience inform them.

Reas. 1. First, they build upon false grounds which are not in Gods word. Some are so foolish that they build upon outward things, as health, peace, prosperity, successe, and the like. They prosper, and all things go well with them, and therefore sure God is at peace with them: This is not so; but they thinke so though. Some againe build upon grounds which men of corrupt mindes do give them, or which they take from the common opinion of most, thinking that to be faith and repentance which the most take so to be, or which a teacher fit for their palate taketh so to be. On the contrary side, weak Christians oftentimes mistake themselves by judging their estates to be bad, because God letteth them be poor and meane and comfortlesse in the world: Therefore they conclude God is angry with them, or that they are not that which they seem to themselves to be, because they are so crossed in all outward things. This is the first reason of errour in this kinde.

Reas. 2. 2. A second reason is the not-right understanding of Gods word: As when men judge of themselves by such places of Scripture as were not intended to be rules, and to be of use to such ends as they apply them: as *Whosoever calleth upon the Lord shall be saved, Rom.* 10. 13. Hence the wicked may falsely conclude, *I call upon the Lord, and I pray unto him; therefore I shall be saved.* And so on the contrary, a weak Christian who findeth not in himselfe those degrees of grace which some places of Scripture seem to require, concludeth from thence against himselfe, *Therefore I have no grace at all.* This is a second cause of mistaking.

Reas. 3. 3. A third cause is the not trying and examining our own hearts. Some are loth to trouble themselves about it: They are loth to think so bad of themselves as that they are in such a course as wherein God will not love them. Nay, they cannot endure that others should discover their hearts unto them: They had as lieve they should shew them the pit of hell as shew them themselves. They look to some common gifts and graces that are in them, such gifts and graces may be in a reprobate, but they will not think so; as illumination, knowledge, the gift of prayer, of temperance, &c. These they look to, and these they speake of, though they have reigning lusts within in their hearts: As *Jehu*; *Come, see my zeale*, saith he, 2 Kings 10. 16. He doth not say, *Come, see my pride and hypocrisie*: but, *my zeale*. *Jehu* looked at his zeale, and so thought he was right. So on the contrary, weak Christians may sometimes look onely at their sinnes and infirmities, and take no notice of Gods graces that are in them, and so may mistake their own selves, and conclude amisse of their estates. Thus I have shewed you the reasons why men are mistaken about their estates. Now I will shew you the reasons why men are mistaken though conscience do tell them.

1. Because the speeches of conscience in the wicked many times, yea most times, are low speeches. The gnawings of conscience whereby they are told they are in a bad and a damned estate are like the gnawings of a very little worme that a man can hardly feel. *Where their worme dieth not:* The word in the Originall, תולעת, signifieth a very little worme that breedeth in scarlet, that a man can very hardly see

Isai. 66. 24.

or

or perceive: so men sometimes do hardly see or perceive the condemning and gnawing of conscience. Again, conscience biteth suddenly, as I told you; it giveth a little nip, and away: Like a sparrow that flieth by: it flieth so fast by a mans eye, that he can scarce tell whether it be a sparrow or no: So it is not easily perceived whether it be a condemning conscience or no: it giveth such sudden nips, and away, that men seldome take notice. Beloved, there is never a wicked man under heaven; unlesse he be delivered up absolutely to a reprobate sense, but hath a thousand of these sudden momentany nips every day in the yeare. Had he the heart to observe them (but he hath not) he might see his wretched estate, to trouble him, and provoke him to Christ, and to be converted that God might heal him; I say, had he a heart he might see it: but these nips are so secret and sudden that he doth not. So likewise it is with the godly in regard of true comfort: Their conscience suddenly flasheth in comfort, and they many times do not observe it. As *Job* speaketh of God, *Lo, he goeth by me, and I see him not: he passeth on also, and I perceive him not:* So doth the Lord go by his children in the sudden flashes of comfort in their conscience, but many times they see him not, perceive him not. Iob 9. 11.

2. Because the devil blindeth mens eyes, therefore they do not see what their consciences do shew them. Ye may read this of the wicked people in Corinth: St. *Paul* saith he *commended himselfe and the Gospel to every mans conscience in the sight of God*; that is, He did so preach, and so live, that every mans conscience could not choose but say, *Certainly Paul preacheth the truth, and Paul liveth right, and we must live as he speaketh and doeth.* He made their consciences say thus, and to tell them they were not right if they did not. But mark what followeth: Some did not see this: Why? *The god of this world*, saith he, *hath blinded their eyes.* So the god of this world blindeth the eyes of the wicked, that what their consciences shew them they do not see it nor observe it. So for Gods people; Though they be in a good and a blessed estate, and their consciences can say it, yet Satan oftentimes hindereth them, that they do not perceive their own comfort. 2 Cor. 4 2.

3. Men do not love conscience. We should love conscience better than the dearest friend we have under heaven. We would do much for a friends sake: but we should do a thousand times more for conscience sake: Obey Magistrates for conscience sake; suffer disgrace, reproaches, any thing, for conscience sake. It is better than all the friends in the world. But the wicked, they do not love conscience: let conscience speak, they care not to heare it. They will heare friends, but they will not heare conscience. Let their lusts call, and their profits and pleasures call for this and that thing, they heare all: but they love not to heare conscience. Nay, many wicked men are angry to heare talke of it. When *Paul* had made mention of conscience, *Ananias* commanded he should be smitten: *Men and brethren*, saith *Paul*, *I have lived in all good conscience before God untill this day. Smite him on the mouth*, saith the high Priest *Ananias*. He was angry to heare him talke of a good conscience. This is most certain; men do not love conscience, nor to be curbed by conscience, nor informed by conscience: They had as lieve see the devil, as that their consciences should inform them of their estates, and tell them thus and thus they are. They are told rightly, and yet they are mistaken, because they do not love to heare conscience of that Theme. Rom. 13. 5. Acts 23. 8.

Of a good and bad Conſcience.

YE have heard concerning the witneſſe-bearing of conſcience about our eſtates. The next thing to be ſpoken of is that wel-known diſtinction of a Good and a Bad conſcience. This diſtinction we read of in Scripture: Concerning a good conſcience ſee *Heb.* 13. 18. *We truſt we have a good conſcience.* Concerning a bad conſcience ſee *Heb.* 10. 22. *Having our hearts ſprinkled from an evil conſcience.* There be both the members of the diſtinction. Of them both briefly and in order; and firſt of a good conſcience.

Concerning a good conſcience. The goodneſſe of conſcience is twofold; naturall, and renewed. 1. The naturall goodneſſe of conſcience conſiſteth in thoſe reliques of goodneſſe which it retaineth ſince the Creation. Ye know, man depraved and corrupted his conſcience by his fall: yet there be ſome reliques left, as reaſon, and knowledge, and reflexion. I do not meane reliques of any ſpirituall goodneſſe in conſcience: For as there is no ſpirituall goodneſſe left in the other faculties of the ſoul, ſo neither in conſcience. But the naturall goodneſſe which I meane is nothing elſe but the veracity of conſcience, whereby it is inforced according to the knowledge it hath, to tell the truth. Thus every wicked man hath a good conſcience: Their conſcience is good in that ſenſe; their conſcience hath this naturall goodneſſe, that it telleth them the truth how it is with them. Nay, it is eſſentiall to conſcience to be good in this ſenſe. It is the eſſentiall property of conſcience to ſpeak according to its knowledge. It is the beſt faculty a wicked man hath: it is better than his minde, or heart, or will. There is more goodneſſe in a wicked mans conſcience than in any other of the powers of his ſoul: His conſcience ſpeaketh more for God than himſelf doth, and ſtandeth more for God then himſelfe will. Not but that as all the powers of the ſoul are deſperately corrupted by ſinne, ſo conſcience is deſperately corrupted as well as any of them: but I ſpeak of the eſſentiall goodneſſe of it, which can never be loſt. The devils in hell have not loſt the goodneſſe of their eſſence: Nay, their eſſence is better than the eſſence of God-Saints: their eſſence muſt be good, becauſe that is Gods creature; nay, better then any mans eſſence, becauſe the Lord made them a degree above man. And as man is a degree above beaſts, ſo Angels are a degree above man: ſo conſcience is a degree above other powers of the ſoul in its natural goodneſſe. That conſcience hath ſuch a naturall goodneſſe in it, ſee it in thoſe curſed Scribes and Phariſees, hypocrites, who brought the woman taken in adultery to Chriſt: Their conſcience John 8. 9. was good; *they were convicted of their conſciences:* their conſciences dealt honeſtly with them, and told them the truth, that they were wicked ſinners themſelves. This is the naturall goodneſſe in conſcience.

2. A renewed good conſcience. I call it a renewed good conſcience, becauſe when a man is renewed, all the man is renewed; all his minde and the ſpirit of it is renewed, *Epheſ.* 4. 23. *That ye may be renewed in the ſpirit of your minde.* If the man be renewed, all the minde muſt be renewed; and therefore the conſcience muſt be renewed too; for the minde and the conſcience ever go together: nay, conſcience is mainly ſeated in the minde; and therefore if the minde be renewed, ſo is the conſcience; and if the Tit. 1. 15. minde be defiled, ſo is the conſcience. *To them that are defiled is nothing pure, but their mindes and conſciences are defiled.* Mark; When they are defiled, they are defiled together: ſo when they are waſhed and renewed, they are waſhed and renewed together. Now this renewed conſcience is either perfect or defective.

defective. 1. Perfect; I meane not perfect in every degree of goodnesse: For so no mans conscience in the world is perfect: But I meane perfect in every part and condition of goodnesse. 2. A defective good renewed conscience is that which faileth in some conditions of goodnesse. We call it a *weake conscience*, which is apt to be polluted and defiled again. 1 *Cor.* 8. 7. *Their conscience being weak is defiled.* This is a defective good conscience, a conscience renewed, but imperfectly renewed. 1. 2.

I. To a good conscience that is soundly renewed five things are necessary. *A firme conscience.*

1. Knowledge of Gods will, and that which doth follow the true knowledge of his will, namely true humiliation and feare. By nature the conscience is blind and sturdy and venturous; and therefore it is necessary that it should be inlightened to understand the will of God and to practise it: and again it is necessary that the heart should be humbled, or else it will not stoop to Gods will: and it is necessary also that this holy feare should fall upon the heart, that it may not dare to transgresse. S. *Peter* being to speak of a good conscience, premiseth all these as necessary thereunto: First he adviseth that Christians have *knowledge* to be able *to give a reason of the hope that is in them*; and then that they should have *meeknesse* and *feare*, for to do it: *with meeknesse and feare*, saith he, *having a good conscience*. Mark; Knowledge and meeknesse and fear are required to make a good conscience; without them the conscience cannot be good. By nature we are all blind, and stubborn, and fearlesse of sinning: and therefore till we be cured of these evils, our consciences cannot be good. 1 Pet. 3. 15, 16.

2. The second thing is a watchfulnesse and warfare against sin: This is required too to a renewed good conscience. By nature we are drowsie, and carelesse, and secure, and do not stand upon our guard to wage war against our lusts and the desires of our flesh; and so long our consciences can never be good: and therefore this spirituall watchfulnesse and maintaining war against sin is required to the having a good conscience: *That thou mayest war a good warfare*, saith *Paul* to *Timothy*, *having faith and a good conscience*, 1 *Tim.* 1. 18, 19. Some who seemed to have a good conscience, because they did not maintaine this holy warfare against sin and the flesh, they have lost it: Therefore this is another requisite required to a good conscience.

3. The third is tendernesse of conscience. By nature our hearts are seared, and dead, and unclean: and therefore we must get us tender and pure hearts, if we would have good renewed consciences. *The end of the commandment is love, out of a pure heart and good conscience and faith unfeigned*, 1 *Tim.* 1. 5. See how the Apostle compoundeth them together, *a pure heart and a good conscience*. We must get our hearts purged and quickened, that they may be tensible of the least evil; and then our consciences will be good and be as a bridle to hold us from evil. A hard heart and a good conscience can never stand together.

4. The fourth is the cleannesse of conscience by the washing of Christs blood. This is the maine and the principall of all: Yea indeed, the blood of Christ is the sole and onely cause of a good conscience. I would not be mistaken: I named indeed other causes; Knowledge, and Humbling, and a holy Feare, a Combat against sinne, and Tendernesse: but I do not mean as though a good conscience were partly beholding to them, and partly to Christs blood: For it is wholly and onely beholding to Christs blood for its goodnesse; his blood is the onely price of it: But my meaning is this, That though Christs blood be the one onely cause of redemption, yet in the application of redemption the Lord useth all those forenamed graces, while he applieth it to the conscience. Therefore this now I adde; The washing of Christs blood, this is chiefly required to the goodnesse of

conſcience. We have two places of Scripture to prove it: The one, Heb.9. 14. *How much more ſhall the blood of Chriſt purge your conſciences from dead works?* It is that onely can do it. The other text is 1 Pet.3.21. *The anſwer of a good conſcience towards God by the reſurrection Jeſus Chriſt.* Where the Apoſtle
1. firſt giveth this title to a renewed conſcience, to be called *a good conſcience:*
2. Secondly, he nameth the cauſe that maketh it to be good, the power of *Chriſts reſurrection*; When the reſurrection of Chriſt Jeſus is powerfull upon us, then conſcience becometh good.

5. The fifth is quietneſſe. By nature nothing is ſo fierce and violent, if it be once awaked, as conſcience is: O it is unſpeakly furious. Thus is conſcience by nature: and therefore it can never be good untill we get it appeaſed with the aſſurance of the pardon of our ſins, and ſo true peace and comfort eſtabliſhed in it. This is the reaſon why the Scripture joyneth a good conſcience and faith ſo often together: as 1 Tim.3.9. *Holding the myſtery of faith in a pure conſcience.* It cannot be a pure or good conſcience if faith be not held in it. As long as the conſcience is not underpropped by faith, the conſcience muſt needs be in a wilderneſs: *Perhaps my ſinnes are imputed unto me; perhaps they are pardoned: Perhaps they are covered, perhaps not.* As long as the conſcience lieth under theſe uncertainties, it cannot be firm and ſoundly good indeed: therefore we muſt labour for aſſurance of pardon by faith. Thus much of a good renewed conſcience, that is perfectly and ſoundly renewed.

An infirm conſcience.

II. Secondly, There is a good conſcience renewed, but not ſoundly renewed, very much as yet defective and imperfect. The former conſcience is called *conſcientia firma*, a firm conſcience: This is called *conſcientia infirma*, an infirm conſcience. Rom. 15.1. *We that are ſtrong ought to bear the infirmities of the weak.* This infirm conſcience is a good conſcience too, and renewed, but cumbred with ſundry impertections; which in proceſs of time by growth in grace are, for the moſt part, conquered in the godly. True faith is required unto this: For the Apoſtle calleth ſuch an one *a brother in*
Rom.14.21. *Chriſt*, one that hath this infirm conſcience: *It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth.* And we muſt not ſet ſuch an one at nought. *Tuſh, what care I for him? I know I may lawfully do thus: and this is my Chriſtian liberty; and ſhall I loſe it for him, becauſe of his*
Rom.14.10. *conſcience?* Nay ſaith the Apoſtle, *Why doſt thou ſet at nought thy brother?* Mark; The Apoſtle counteth ſuch an one a Chriſtian brother, and not to be ſet at nought: and therefore this is a good conſcience too, differing as much as white from black, from ſuch conſciences as are weak through ſuperſtition of mind, and through pride of heart, becauſe they will not be otherwiſe; or through affected ignorace becauſe they love not to be better informed. Theſe weak conſciences are wicked; I ſpeak not of theſe: I ſpeak of a good conſcience, a conſcience renewed, but renewed imperfectly, having yet ſundry defects and imperfections. The imperfections of it are

1. Imperfection of knowledge. It doth not yet ſoundly and clearly un-
Rom 14.14. derſtand what is lawfull, and what is pure, and what is by Chriſtian liberty indifferent. Paul ſaith, *I know and am perſwaded by the Lord Jeſus, that there nothing unclean of it ſelfe: but to him that eſteemeth any thing to be unclean, to him it is unclean.* He ſpeaketh of things that are indifferent: The Apoſtle had knowledge: but there were others who did not know this; *O I may not eat that meat; I may not play at bowles, or uſe any other recreation: I ſhould ſin if I ſhould*, &c. This is one weakneſſe in this kind of conſcience, weakneſſe of knowledge.

2. The ſecond imperfection is to be grieved where it needeth not be
Rom. 14.15. grieved; As when it ſeeth other do that which it ſelf through miſtake doth judge it to be evill, it is apt to be grieved and troubled to ſee it; *If thy brother be*

grieved

grieved with thy meat, now walkest thou not charitably. It may be thou thinkest it lawfull to eat such meat; but he thinketh otherwise, and so is grieved to see thee eat. This is another imperfection in this conscience, to be grieved and offended without just cause.

3. A third imperfection is in judgement: It is apt to judge and condemn another mans liberty: 1 Cor. 10. 29. *Why is my liberty judged of another mans conscience?* He speaketh of a weak conscience. *It is apt to be judging and condemning my liberty,* saith he; *but why so?* This is a fault and an imperfection indeed; *O such an one sinneth, he doth so and so:* yet it may be the thing is not unlawfull, but a weak conscience is apt so to judge it, and to condemn him that doth it, *Let not him that eateth despise him that eateth not: and let not him that eateth not, judge him that eateth.* Rom. 14. 3.

4. A fourth imperfection is this: A weak conscience is apt to be misled. So the Apostle intimateth; *Take heed lest by any means this liberty of yours become a stumbling-block unto them that are weak: for if any man see thee who hast knowledge sit at meat in the Idols Temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to Idols? and through thy knowledge shall thy weak brother perish for whom Christ died?* Where ye see that weak consciences are apt to be misled. The reason is this, Because when they see others whom they know to be more learned and judicious than themselves to do so and so, that may soon tempt them to do it, though their conscience be against it. 1 Cor. 8, 9, 10.

The first use is this; If any have weak consciences, let them labour to strengthen them. Ye see what imperfections are in a weak conscience; how apt it is to be offended and to judge other mens liberty, how prone to misleading: therefore let every good soul labour to be strengthed. *Use* 1.

The second use is this; Those that be strong must be carefull that they offend not the weak. Though they do believe such and such Christian liberties they have, yet if they know the use of them will offend their weak brother, they should be carefull to abstain. *Let no man put a stumbling-block or an occasion to fall in his brothers way.* 2. Rom. 14. 13.

Thirdly, if it be such a sinne to sinne against the conscience of the weak, then what a sinne is it to sin against the conscience of all that are godly, whether weak ones or strong ones? Ye who walk after the flesh, and can have disorders in your families, and vanity in your mouthes, and apparent corruptions in your lives; Ye who can drink and be drunken, and keep company, and prophane the Lords dayes; ye offend the consciences of all that are godly: it is a grief to their soules to see it. Let me tell you; It is a sinne to be wicked however, and the high-way to hell: but to be wicked when ye have godly neighbours about you, your sinne now is double: For as you offend God, so you offend them too. Ye may remember what Christ saith, *Whosoever offendeth one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the Sea,* Matth. 18. 6. Ah ye vile wretches! ye little imagine what fearfull vengeance ye pull on your own heads: It were better for you that a millstone were hung about your necks, and ye thrown into the Sea, then that ye should offend one of these little ones. Ye may call them what ye will; call them *puritanes, precisians, uncharitable people, censurers:* ye may call them as Satan teacheth you to call them: but it is certain, it were better a millstone were hung about your neck, and ye thrown into the Sea, then that ye should offend any one of Christs little ones: The Lord open your eyes that ye may repent and believe the Gospel your selves and be saved. 3.

4. Lastly, be exhorted, brethren, to labour after a good conscience. How excellent a thing is it that hath so many good ingredients! Illumination

mination is one ingredient, and Faith is another, and Tenderneſſe another, and Pureneſſe another, and Quietneſſe another, and the Blood of Jeſus Chriſt another. It is like Aarons compoſition, which ſmelt ſweetly when he went into the ſanctuary: It is compounded of excellent conditions, ſuch as ſmell ſweet when we come before God: the Lord loveth that ſuch ſhould come near him. We may come with aſſurance to ſpeed if we come with a good conſcience; *Let us draw near with aſſurance of faith, having our hearts ſprinkled from an evill conſcience.* Mark; we may draw near with aſſurance if we come with a good conſcience. It will comfort us in all troubles, and ſupport us in all dangers: It maketh us happy: nay, there is no happineſſe without it. It will make us with quietneſſe and contentednes: of ſpirit undergoe whatſoever it ſhall pleaſe God to lay upon us. How can they want comfort that have this? It is a ſpring of comfort within them. This will remain with us when all other comforts will forſake us: When friends fail, and eſtate faileth, when credit and health and ſtrength and all fail, then a good conſcience, if we have it, will ſpeak peace to us, yea and it will effect it in us, comfort us, and faſten comfort upon us. Friends may ſpeak words of comfort and peace to us; but it may be we are not able to receive it: the Miniſter may preach peace; but it may be we are not able to take it: But a good conſcience ſpeaketh peace and effecteth it; it doth not only ſpeak it, but putteth it into our hearts. It propperh us up in all miſeries, in ſickneſſes, yea in death it ſelfe. A good conſcience then maketh us hold up our heads when all the world ſhall be confounded: A good conſcience will bear us out againſt the King of terrours: It is onely a good conſcience that can look death in the face, and ſay, *O death where is thy ſting? thanks be to God who giveth us victory through our Lord Jeſus Chriſt.* Yea, at the day of judgement, when the whole world ſhall be burning before it, when the great men of the world who go in ſilks and ſcarlet, and broidred hair, ſhall tear and ſhiver as a reed ſhaken with the wind, this will make us with boldneſſe undergoe the terrour of it. This will make us happy in all our diſtreſſes: When croſſes pelt us, and ſickneſs paineth us, and death attacheth us, we are happy men. What if we have the tokens of Gods wrath upon our bodies, ſo we have the marks of his love upon our ſoules? What outward calamity ſoever happeneth to us, yet if we have this good conſcience we are happy. O then let us labour to get it by faith and a holy life. If we would be ſafe in the flood-time, in the day of Gods wrath, we muſt be buſie now about the ark, we muſt provide before-hand for it: Nothing but this ark will ſave us in the deluge of Gods anger. It is in vain to trouble our ſelves about other things: Jubal was a merry man; he made Pipes and Organes: Jaball built tents; others planted vineyards: but Noah provided his ark. Many deſire comfort in ſickneſs, in death; but they do not provide for it before-hand: They look after their ſports or buſineſſes in the world; but this ark is neglected, this good conſcience, without which all mens labour is vain. Be they what they will be, in never ſo much credit and eſteem, they are yet moſt miſerable when troubles and afflictions come on them, as one day they ſhall and ſhall not tarry; than all their comforts will forſake them: When death looketh them in the face: when their hearts die within them. How full of pride and haughtineſs ſoever they were before, yet when they come to die, if their conſciences be awaked, they will with *Saul* fall down to hear the name of death, and no ſpirits be left in them. Nay, if we want a good conſcience when we lie on our death-beds, and deſire good people to pray for us, *Good Sir, I beſeech you let me have the benefit of your prayers to God for me:* Alas, if thou haſt not a good conſcience, all the prayers under heaven will not help thee. See Heb. 13. 18. *Brethren, pray*

Heb. 10. 22.

1 Cor. 15. 55. 57.

Gen. 4. 20.

1 Sam. 28 20.

for

for us: for we trust we have a good conscience. Mark; The Apostle telleth them they may pray for him with comfort, because he had a good conscience. As if he had said, *If we had not a good conscience, it were in vain for you to pray for us.* If ever God hear the prayers made for us, we must have a good conscience. Those that have not this good conscience shall never enter into the Kingdome of heaven: Though they had *Moses*, *Daniel*, and *Iob* to pray for them, yet all their prayers could not help them in the time of their distresse.

The bond of conscience.

NOw we must look back unto the four propositions which at the beginning I observed in the Text I am upon;

1. That there is in every man a conscience.
2. That the light which directeth conscience is knowledge.
3. That the bond which bindeth conscience is Gods law.
4. That the office of conscience is to beare witnesse, to accuse or excuse.

I have in the handling of these a little altered the method, and spake of the two first and the last. Now followeth the third, and that is consciences bond, which is Gods law: *which shew the work of the law written in their hearts*, &c. It is onely the work of Gods law that it beareth witnesse of, that it accuseth or excuseth for: The law of God is consciences bond. Nevertheless we must here distinguish: The bonds of conscience are either primary and supreme; or secondary and relative. *The bond of conscience is Gods law.*

1. The primary and supreme bond of conscience is onely Gods word and law: that only is the supreme bond of conscience: *There is one law-giver, who is able to save or to destroy: who art thou that judgest another?* that is, There is but one supreme Law-giver to bind the consciences of men, and that is God. And the reason is given, Because it is God onely who is able to save and to destroy. As if he had said, God onely hath power over life and death, either to save a man for ever, or destroy a man for ever, and to judge a man according to all that he hath done: and therefore he onely can make lawes to bind the consciences of men. Jam. 4. 12.

2. Now the secondary or relative bond of conscience is, when others who have authority from God, bind conscience to this or that. I call this a relative bond, because it is onely in relation to the authority of God. For though men cannot challenge any doings or omissions contrary to their law to be sins, yet if they have authority from God to command any thing, then they become beams and parts of Gods law, and do by vertue of that bind a mans conscience.

This relative bond of conscience is twofold: First, other men may bind our consciences; as Magistrates, and Masters, and Parents: who though they cannot bind conscience as they are men, yet when they have authority from God, their commands have Gods seales upon them, and do bind, I say, in relation to Gods law, which biddeth us obey them; Rom. 13. 5. *Ye must needs be subject, not onely for wrath but also for conscience sake.* The Apostle there speaketh of Magistrates; and he telleth us that their lawes bind our consciences in relation to Gods, and therefore we must be subject unto them for conscience sake. Thus others may bind our consciences. Secondly, we our selves may bind our owne consciences; and that is by Vowes which wee make unto God, or by our promises which wee lawfully make unto men. The vowes which we freely make unto God;

these bind conscience to keep them: *Numb.* 30. 4. the vow of a woman is called *the bond wherewith she hath bound her soul.* Mark; she bindeth her soul and her conscience with it. So the promises which we lawfully make unto men, these also bind conscience: For though before we promise it was in our own power, yet when we have promised, we have bound our owne consciences to the performance, because there is Gods seal upon it; Gods law commandeth us to be true of our words. These are relative bonds, bonds only in relation to Gods law: Gods law is still the supreme bond of conscience. I will handle that first.

The law of God the prime bond of conscience.

1. The law of God whereby he willeth and commandeth and forbiddeth this or that in his word, this is the main bond of conscience: When this bindeth it, nothing else can loose it; and contrary, if this loose it, nothing else can bind it. It is bindeth conscience, as the obs rving and violating of it, is that which maketh conscience clear or guilty before God. This is it which maketh a man a debtour; *I am a debtour*, saith Paul, *both to the Grecians and to the Barbarians*: that is, I am bound in conscience by Gods command to preach the Gospel unto both. This is it that denominateth a man to be bound: *I go bound in the spirit unto Jerusalem*; that is, I knowing it to be Gods will, am bound in conscience to go. This is that which layeth a necessity upon a man; *A necessity is laid upon me to preach*; i. I am bound in conscience by Gods word so to do. This is that which layeth a kind of enforcement upon men; *We cannot but speak the things which we have seen and heard*; that is, If we should not, our consciences would flie in our faces: We are bound by Gods will to do so, and our consciences lay a charge upon us, The only will and word of Almighty God is that which supremely bindeth conscience.

Rom. 1. 14.

Acts 20. 22.

1 Cor. 9. 1.

Acts 4. 20.

Reasons.

1. Because God only knweth the heart; he seeth our thoughts, and he only can reach to the secrets of our spirits; and therefore he only can bind our conscience. For who else can tell whether we make conscience of a thing yea or no? perhaps we do, perhaps we do not. Nor man nor Angell can tell certainly: but God knoweth certainly, and he only; and therefore he only can bind our consciences. When the Lord doth command or forbid, the conscience is privy that God seeth it; and therefore now it is bound. *The word of God is quick and powerfull; it pierceth even to the dividing asunder of soule and spirit, and is a discerner of the thoughts and intents of the heart.* That bindeth a mans thoughts and intentions; he cannot be free in these things: and the reason is given by the Apostle; *All things are naked and open to the eyes of him with whom we have to do.* As if he had said, We are conscious of Gods all-seeing power; he seeth our hearts and our thoughts, and all that is in us: and therefore his word doth bind us, yea it bindeth all our secrets: we cannot think a vain thought, but our conscience will cry guilty before God, because our conscience doth know that God knoweth all. Besides, the conscience cannot fear any law but only Gods law. Ye know when conscience is once in a doubt, it is fearfull, and beginneth to ask questions with it self, *May I do this? or may I not do it? asking no questions for conscience sake.* The conscience when it doubteth, useth to ask questions. Now this supposeth the law-giver to be able to see it: otherwise the conscience would not be thus afraid, if it were only the commandement of a creature, that could not search the heart. So that here ye see one reason why Gods law is the supreme bond of conscience; Because no eye can see it but Gods.

Heb. 4. 12.

Vers. 13.

1 Cor. 10. 27.

2. Because God onely hath power over conscience: It is his commandement onely that maketh any thing sin or not sin unto us. *Augustine* defineth sinne to be *a thought, or word, or deed, or lust against the Commandement of God. Against thee, against thee onely have I sinned,* saith *David.* He saith he had sinned onely against God. *Why?* you will say,

Psal. 51. 4.

say, *he sinned also against man: Did not he commit adultery? that was a sinne against Bathsheba: and murder? that was a sinne against Uriah.* True, he sinned against man relatively, in relation to the Commandement which saith, *Thou shalt not injure thy neighbour*, but primarily and principally the sin was against God. Conscience is like the Kings servant, whom none can arrest or attach without leave from the King: so no man can bind conscience without leave had from God: for conscience is only subject to his power: he only hath power over conscience.

3. Because conscience is Gods book. Now no creature can adde to Gods book or diminish from it. Ye may remember that dreadfull anathema at the end of Gods book; *If any man shall adde to this book, God shall adde to him the plagues that are written in this book: And if any man shall diminish from this book, God shall take away his part out of the book of life* Rev. 22. 18, 19. Now conscience is also Gods book wherein his law is written. Nay, conscience is called *Gods law*: For it is said, that *when the Gentiles which have not the law do the things contein'd in the law, they having not the law are a law unto themselves*: that is, Their conscience is Gods law unto them. Like as the Bible conteineth Gods law for us Christians, so did their consciences contein the law of God unto them: yea, to us Christians much rather: For we are not to let Gods law be written only in our Bibles, but we must get it written in our consciences: our consciences are to be Gods books wherein his laws are to be written. And therefore if it be a sin to add a new law in the materiall book to bind men, then it must needs be a sin for any creature to put a new law into conscience, which is the spirituall book of God. It is God onely who can write lawes in this book: his book is above all the lawes in the world; and none but God can put in and put out: and therefore none but he can bind conscience. I speak first of this absolute, and supreme bond of conscience: For Magistrates may bind relatively; but not as they are their lawes, but by the law of God before made. Thus ye see the necessity of this truth, That Gods law is the absolute and supreme bond of conscience. Rom. 2. 14.

Uses.

1. THis serveth to direct Ministers how to convince the consciences of their people. If Ministers desire to work upon their hearers, they must speak to the conscience; they must shew them Gods authority, that it is Gods will, and Gods command. Tell conscience never so much, that we should do thus or thus upon other grounds and inducements, it starteth not at that, except it be convinced by the word of God, that it is Gods will, the commandement of the great God of heaven, the God of the spirits of all flesh, who will look for our obedience: This maketh conscience to startle, this affecteth it and bindeth it. St. *Paul* when he said that he *approved himself and his preaching to mens consciences*, what followeth? *If our Gospel be hid, it is hid to them that perish*, &c. As if he had said, This maketh all the world to startle, except they be reprobates, and men delivered over to Satan. It is easie to see what ministery affecteth most, and doth most good in the hearts of the people, namely, that which bringeth the clearest voice of Gods Spirit calling to obedience, and binding the conscience. They can hear with ease and great pleasure the Sermons of those whose doctrines are stuffed with humane discourses. Learning and policie never pierce conscience. Nay, let carnall Preachers preach never so much against peoples sinnes, they can make a sport of it, though they heare their sinnes *Use* 1. 2 Cor. 4. 2.

with humane learning declaimed againſt. When the Preacher doth not clearely preach the Lords voice, though he rip up ſinne, yet if it be not in the demonſtration of the Spirit of God, and ſhewing his cleare authority, the heart will not be affected. Conſcience knoweth when it is bound, and when it is but dallied and jeſted with: And therefore if Miniſters deſire to have their miniſtery work upon the hearts of their people, they muſt ſhew them Gods authority, and confirme it by his word, and let them ſee that it is the commandement of the Lord, that which will one day judge them.

1 Cor. 14. 37. *Let him know*, ſaith *Paul*, *that the things that I write are the commandments of the Lord.* It is the Lord of heaven and earth that biddeth thee yield, and commandeth thee to give over thy baſe luſts: It is he in whoſe hands thy breath is; thou hadſt beſt be obedient. I tell thee, thy Conſcience obſerveth it; and if thou wilt not obey, it will roar like the roaring of the Sea one day againſt thee, and ſting thee like a ſcorpion. The things that thou heareſt, know thou that they are the commandments of God: and if thou diſobey, thou doſt diſobey not men but God.

Uſe 2. 2. Is it ſo that the word of God onely is the ſupreme bond of Conſcience? Then this teacheth us to have an eye to Gods word in that which we do, if we would ſatisfie Conſcience. I ſay, have an eye to Gods word: not onely to do that which it may be is in Gods word; Conſcience counteth that to be nothing: but to have an eye to Gods word. Conſcience will not be ſatisfied with any obedience that we do if we have not an eye to Gods word. Whatever we have an eye to beſides, Conſcience knoweth it is nothing, if in all we have not an eye to the commandment of God: Though we do obey it, Conſcience looketh upon it as if we did not obey it. It is onely Gods commandment and authority that bindeth Conſcience: and therefore nothing ſatisfieth Conſcience unleſſe we have an eye unto that. If we do not aim at Gods will in doing what we do, Conſcience counteth our obedience as no obedience at all. As for example; Ye that are husbands, ye love your wives: but is it becauſe God commandeth it? It may be you love them becauſe they love you, or becauſe your affections are to them: Alas, this is nothing: Pagans and Reprobates can do ſo. But do you aim at the doing of Gods will, who commandeth you? O ſay you, *The Lord doth command me, I do it.* What of that? Do you look at his commandment when ye do it? If not; be humbled, and know ye muſt get grace to do ſo, or ye are not obedient to God, neither will Conſcience ſet it down for obedience. Ye that are ſervants, ye ſerve your Maſters: but do ye aim at Gods will? thus, *O the Lord hath commanded me to be faithfull and painfull in my ſervice.* Doth your ſoul look to this? It may be ye ſerve them becauſe they are kind, and becauſe they pay you your wages, and the like: This is nothing to Conſcience: Conſcience looketh at the commandment of God; and if your ſouls do not aim at the commandment of God, it will not ſatisfie Conſcience. Ye that are neighbours, it may be ye love one another, and be friends one with another: but doth your ſoul look at Gods commandment? is it becauſe God hath commanded us to love one another? People ſeldome aime at God in theſe caſes: They are friends with their neighbours: why? Their neighbours are friends with them. But they do not trouble their thoughts to aim at Gods commandment in it. Let me tell you; Conſcience will not count this obedience: For Conſcience feeleth no bond but Gods word: and if ye do not look at that; it is no obedience with Conſcience; Conſcience will never acquit you or abſolve you for this; it accounteth of this obedience as no obedience at all. See 1 *Cor.* 10. 25. and ſo forward. There the Apoſtle handling that queſtion of Conſcience, at laſt concludeth, *Whether ye eate or drink, or whatſoever ye doe, doe all to the glory of God*, verſe 31. Let your hearts

hearts look at that, and aim at that; in whatſoever ye do, ſtill look at God: all is loſt with conſcience elſe. Though you eat never ſo ſoberly, and drink never ſo moderately, pray never ſo duly, Conſcience counteth it all nothing if ye do not look at God: It is God onely and his word that doth bind it; and it will never give a diſcharge except your hearts look at him.

3. This ſerveth to confute our Antinomiſts, ſuch as ſay the Law of God bindeth not the Conſcience of the regenerate. Ye ſee here that the Law of God bindeth the Conſcience: and therefore if the regenerate have any Conſcience at all, (as certainly they have the beſt Conſcience of all men) then it muſt needs binde their Conſcience. We confeſſe the Conſcience of the regenerate is freed from many things by Chriſt. Firſt, it is freed from the yoke and bondage of the Ceremoniall Law, *Gal.* 5. 1. *Stand faſt in the liberty wherewith Chriſt hath made us free, and be not entangled with the yoke of bondage.* Every mans Conſcience is freed from that yoke of the Ceremoniall Law, becauſe it ended in Chriſt. Secondly, the Conſcience of the regenerate is freed from ſeeking juſtification by the deeds of the Law. Indeed the firſt Covenant was by the works of the Law; *He that doth them ſhall live in them*: But the ſecond Covenant ſpeaketh better things; *He that believeth ſhall be ſaved.* It is true, If God had not ſent his Sonne we muſt have ſought juſtification by the workes of the Law: Though it were impoſſible to finde it by reaſon of our ſinnes, yet Conſcience was bound that way. But that now Chriſt Jeſus hath ſealed up a new Covenant in his own blood, Conſcience is freed from that former: *Rom.* 3. 28. *Therefore we conclude, that a man is juſtified by faith without the deeds of the Law.* For though juſtifying faith never be without the ſincere doing of the Law, yet the deeds of the Law have no influence into juſtification: Conſcience is freed from ſeeking juſtification thereby. Thirdly, the Conſcience of the regenerate is freed from the rigour of the Law. They are bound in Conſcience to uſe the Law as a rule of their life, and in ſincerity to obey it; but are not bound by the Goſpel to the rigour of it: that they are freed from; and ſo they *are not under the Law, but under Grace.* I grant that all carnall people, who are yet out of Chriſt, do all lie under the rigour of the Law: and as long as they ſubmit not to Jeſus Chriſt, nor get into him, they are bound in Conſcience to keep it, though they cannot: They cannot ſinne in one tittle, but Conſcience will condemne them before God. They ſhall be condemned for every vain thought, for every idle word, for every the leaſt ſinne, for every the leaſt luſt, for any the leaſt omiſſion of good. Thy lie under the rigour of the Law, and they are bound in Conſcience to keep it, and they ſhall be countable for every tranſgreſſion, becauſe they are under the Law. But the Conſcience of the regenerate is free from this rigour, becauſe they are under grace, and therefore they are *delivered from the Law:* The Lord hath delivered them by the body of Chriſt; and therfore they are not bound by the Goſpel to all that obedience that the Law in rigour requireth. Fourthly, the Conſcience of the regenerate is freed from the curſe of the Morall Law. For though the Law doth condemne, yet their Conſcience needeth not fear it, becauſe they are in Chriſt: *There is no condemnation to thoſe that are in Chriſt Jeſus, which walke not after the fleſh but after the ſpirit.* Indeed thoſe that are not regenerate, not ingrafted into Chriſt, they are ſtill in the mouth of the gun-ſhot: the Law doth condemn them, and they have no ſhelter, and their Conſcience is bound by it; and they ſhall finde one day that by it their Conſcience will condemne them to hell. It may be now for the preſent their Conſcience is quiet, and they choke it, and ſo it letteth them alone: yet they are condemned in Conſcience, and one day they ſhall finde it. But the regenerate are by Chriſt freed in Conſcience from all this condemnation. Thus far we grant.

Uſe 3.

From what Chriſtians are freed.

Rom. 6. 14.

Rom. 7. 6.

Rom. 8. 1.

Antinomists. But the Antinomists, and I know not what Marcionites would have more. They cannot abide to heare that a regenerate person is bound to any sincere obedience to Gods Law as the Rule of their life: They cry out against the Morall Law, as once the Babylonians did against Jerusalem, *Down with it, down with it, even to the ground: O ye do not preach Christ if ye talk of the Law.* Beloved, these are drunken opinions, fitter to be preached among Drunkards, and Epicures, and Monsters, than among the peculiar ones of God. The Law of God doth binde the conscience of all the people of God, so that they are bound to make it a rule of life. Nay the Scripture calleth it *Christs bond* whereby he bindeth his people to him:

Psal. 2. 1, 2, 3. *The Kings of the earth set themselves, and the Rulers take counsell together against the Lord and against his Anointed, saying, Let us break their bonds, and cast away their cords from us. Tush, we will not be tied by his Laws, nor be so precisely strait-laced with such Commandments as these.* Here the Laws of the Lord are called *bonds* and *cords*: Gods people are bound to him by them: But the wicked they stand out and refuse to be bound. Now if the Law be called a *bond*, I pray, what bond is it, but of conscience? It is not a bond like a prisoners fetters, to be put about their legs: This is a spirituall bond that bindeth the conscience. But let me prove it to you by arguments. There be sundry arguments to prove it.

Arguments. That Gods Law bindeth the conscience of the regenerate.

Arg. 1. First, That which hath power to say to the conscience of the regenerate, *This is thy duty, and this must be done*, that bindeth the conscience: But the Law of God hath power to say thus to the conscience, *This is your duty.* Who can tell better than Christ? *When ye have done all these things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.*

Luke 17. 10. Mark; He speaketh of Gods Law, *things commanded*: now the Law is nothing else but a Catalogue of those things that God hath commanded us. *When ye have done all these things*, saith our Saviour, *know it is your duty.* Here ye see the Law hath power to say to the conscience, *This is your duty.* But ye will object, *We are under Faith; and do ye tell us of Law?* I answer, as *Chrysostome*

Rom. 3. 31. answereth our of *Paul, Do we then make void the Law through faith? God forbid: Yea, we establish the Law.* See how the Apostle doth abhorre this thought: *God forbid*, saith he. As if he had said, *Farre be it from me to teach such abominable Doctrine: No, no; we establish the Law.* Heare what Christ saith himselfe, *Think not that I am come to destroy the Law: I am not come to destroy, but to fulfill it.* O thought some, *If we believe in Christ then we hope we shall have done with the Law. No, no*, saith Christ; *ye shall as soon pull the heavens and the earth out of their place, as d annull one tittle of the Law.*

Arg. 2. Secondly, That which hath this authority that the breach of it is a sin, bindeth conscience: but the Law hath this authority, that neither regenerate nor unregenerate can transgresse it but they sinne: therefore the Law bindeth their consciences. For the regenerate and all are bound

1 John 3. 4. in conscience to take heed of sinne: *Whosoever committeth sinne transgresseth also the Law. David* was a regenerate man; yet when he had defiled *Bathsheba, I have sinned*, saith he. *Joseph* was a regenerate man; yet confesseth, if he should transgresse the Lords commandment, he should sinne: *How shall I do this great wickednesse, and so sinne against God?* But ye will object, This is Old Testament. What of that? I hope you will not take up the old damned Heresie again of the *Cerdonians*, and *Cainites*, and *Apellites*, and *Manichees*, and *Severians*, and other such cursed Hereticks condemned by the Church of God: Their heresie was, To hedge out the regenerate from the old Testament. And St. *Augustine* proved it against them; That the Morall Law of God was ever the rule of obedience, and shall so continue with the Gospel to the end of the world; and every transgression thereof

thereof is sinne. The breach of the Ceremoniall Law was a sinne once; but now it is not: because once it bound the conscience; now it doth not: But the breach of the Morall Law is stil sinne: therefore still it bindeth the conscience. Do ye not remember what S. *James* saith now under the Gospel? he presseth it yet on mens consciences: *He that said, Do not commit adultery, said also, Do not kill. Now though thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law.* And though ye may call it *a Law of liberty* in what sense ye please, yet he telleth you, Ye had best look to your words and deeds: for ye must be judged by this Law of liberty: *So speak ye and so do as they that shall be judged by the Law of liberty.* Jam. 2. 11.

Thirdly, That which being observed doth cause the conscience of the regenerate to excuse, and being transgressed to accuse, that bindeth their conscience: (For what else do you make *binding* of conscience but this?) But the Law of God being observed, doth cause the conscience to excuse; being transgressed, to accuse; *In many things we sinne all*, saith the Apostle. Mark; Our consciences do accuse us: as we do sin in many things, so our consciences do accuse us when we do so. *I am a sinfull man*, saith S. *Peter*, *Luke* 5. 8. His conscience did accuse him of sinne. *Arg.* 3.

Fourthly, That which is the condition of Gods Covenant of grace bindeth the conscience, yea of the regenerate: but sincere obedience to Gods Law is a condition of Gods Covenant of grace. See *Luke* 1. 72. *To remember his holy Covenant, and the oath that he sware that he would give us, That being delivered out of the hands of our enemies we might serve him without feare, in holinesse and righteousnes before him all the dayes of our life.* Mark; Sincere and universall obedience is a condition of the Covenant of grace, not onely for a manifestation to our selves that we are truly justified; as these upstart Antinomians do hold: but it is the condition of the Covenant of grace. Every Covenant hath its conditions annexed; and therefore it is called *the book of the Covenant*, Exod. 24. 7. *the words of the Covenant*, Exod. 34. 28. *the tables of the Covenant*, Deut. 9. 11. The reason is this; Because when a Covenant is made, the conditions are put into a book or a table and expressed in words. Onely here is the difference between the first Covenant of works and the second Covenant of grace: Both have conditions: but here, I say, is the difference; In the one grace giveth the Covenant, and grace giveth the condition of the Covenant; but a condition is annexed though: Now hence we may argue (and none but enemies to the Gospel can deny it) If the Covenant of grace do bind a mans conscience, then certainly the condition of the Covenant bindeth a mans conscience too: But the Covenant of grace bindeth the conscience of the regenerate; and therefore the condition of it bindeth. If you ask, What is this to obedience? the answer is, That obedience is the condition of the Covenant of grace, as the forenamed Scripture expresseth, *Luke* 1. 72. Thus ye see the Law of God bindeth the conscience of all the regenerate. This is the third Use. *Arg.* 4.

4. Hath the word of God supreme power to binde conscience? Then hence we may learne, that no creature can dispense with it, nor free conscience from guilt when a man transgresseth the word. What a damned usurpation is it in the Pope to offer to dispense? The Canonists say he may dispense *de praeceptis veteris & novi testamenti*, (They are their own words) *he may dispense with the commandements of the old and new testament.* He dispensed with King *Henry* the Eighth, and undertook to free his conscience from guilt though he married his own Brothers Wife. *Gregory* the Second undertook to free subjects from being bound in their consciences to keep their oaths of allegeance to *Leo* the Emperour. O these are damned aspirings; and they plainly declare him to be Antichrist, who exalteth himself in this manner. The word of God is the supreme binder of conscience: *Use* 4. *Azor is the Iesuit reports it.*

And

And therefore not all the Angels in heaven can diſpenſe with one idle
Pſal. 119. 89. word. *For ever, O Lord, thy word is ſettled in heaven.* Gods word is ſettled for ever in heaven; and therefore ye may as ſoon remove the heaven from its place as one tittle of the word from binding conſcience. Doth the word ſay thus or thus? thou hadſt beſt do it: If thou wilt not, all the whole world cannot help thee; thy conſcience will condemne thee at the day of judgement without remedy. Hath the word convinced thee of thy ſins, and made thy conſcience ſay, *I am a ſinner, and am guilty before God?* I tell thee then, Thy conſcience is bound, and all the world cannot looſe it. But haſt thou been humbled and emptied of thy ſelfe, and doth the word pronounce pardon of thy ſinnes in Chriſts name, and thy conſcience can ſay, *The Lord ſpeaketh peace to my ſoul?* I tell thee, Thou art looſed, and nor hell nor devil nor ſinne nor fleſh nor any thing can binde thee. Ye may ſee the power of Gods word in that ſpeech of our Saviour, *Whatſoever ye ſhall binde on earth ſhall be bound in heaven*, Matth. 18. 18. That is, My word which ye preach is of that nature, that if that looſe your conſcience, it is looſed indeed, and nothing can bind it; if that do bind it, it is bound ſoundly indeed, and nothing can looſe it. O this is a terrour to the wicked! Doth the word
Prov. 29. 1. of God ſay, *He that hardneth his neck, being often rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured?* O feare and tremble ye that harden your necks againſt the reproofes of the Almighty: his word bindeth over your conſciences to Chriſts barre. Doth the word ſay, *Whoremongers and Adulterers God will judge?* If thou beeſt ſuch an one, thy conſcience is bound with this word, and it will apply it to the ſoul before the Tribunall-ſeat of Chriſt. Doth the word cry out againſt any of thy courſes? thy conſcience is bound as with chains, and it is not all thy vain hopes and excuſes can looſe thee. Again, this is comfort to the godly: Gods word is the ſupreme binder of conſcience. O ye bleſſed of the Lord, the word of God tieth ſuch a faſt knot to your comforts that all hell cannot open it with their teeth: The word of the Lord Jeſus is with you, *who hath the key of* David, *that openeth and no man ſhutteth, and ſhutteth and no man openeth.* Yea, but ſayeſt thou, *My ſinnes are againſt me:* What then? mark what the word ſaith, *We have an Advocate with the Father:* Thy conſcience is bound to believe that. *Yea, but I have a very naughty heart, and I cannot tell what to do with it:* Mark what the word ſaith; *Believe in the Lord Jeſus, and thou ſhalt be ſaved:* This bindeth thy conſcience. *But I offend daily:* Mark ſtill what the word ſaith;
Dan. 9. 24. *Chriſt bringeth in everlaſting righteouſneſs.* If thou beeſt unworthy to day, there is righteouſneſſe for thee to day; if unworthy to morrow, there is righteouſneſſe for thee to morrow; if unworthy for ever, there is righteouſneſſe for thee for ever. This is Gods word, and thy portion; this bindeth thy conſcience to lay hold on it. *But I have abundantly ſinned:* What ſaith Chriſts word? *I will abundantly pardon.* O what comfort is this to every poor ſoul which the Lord Jeſus hath humbled! His word is the ſupreme binder of conſcience, above the Law, above Juſtice, above Threatnings, above all the world beſides. His promiſing word is the ſupreme binder of thy conſcience, if thou beeſt one of Chriſts: And therefore feare not; onely believe, and be thankfull, and give glory to God. This is the chiildrens bread; no ſtranger can intermeddle with it.

The secondary bond of Conscience.

YE have heard that the bonds of conscience are of two sorts: First, there is a supreme bond of conscience, and that is Gods word: of which I have already spoken. Secondly, there is a relative bond of conscience, which bindeth conscience indeed, but it is onely in relation to Gods word, because Gods word putteth authority upon it. And this latter is also of two sort: 1. Others may binde conscience; 2. We our selves may binde our own consciences.

1. Others may binde our Consciences.

1. Others may binde our consciences, namely, when they have authority conferred upon them from God, and so their laws and commands receive vigour and force from Gods Laws. Thus the laws and commands of Magistrates binde the conscience of People; of Parents binde the conscience of Children; of Masters binde the conscience of Servants: For though they do not binde conscience as they are the commandments of men, yet having Gods seal and authority upon them they do. I will set down some Conclusions whereby ye may know how farre the laws and commandments of others binde or not binde conscience.

1. Conclusion.

1. Magistrates have power to command us. *Let every soul be subject to the higher powers: for there is no power but of God; and the powers that be are ordained of God*, Rom. 13. 1. That Chapter doth most clearely prove this conclusion unto us.

Out of the first part of the Chapter we learne, 1. That Magistrates have power and authority to make laws, and to establish orders among men; and therefore they are called *powers*: 2. We learne that these laws of Magistrates receive strength and force from the Law of God: *For the powers that be are ordained of God*, saith the Text. 3. Those laws made by the Magistrate and confirmed by God have power to binde conscience, verse 5. *Wherefore we must be subject not onely because of wrath, but also for conscience sake.* And the violating of them is sinne. When their authority is confirmed by God, we cannot *resist them* but we *resist the ordinance of God*, saith the Apostle: nay, we may pull *condemnation upon us* if we do; *They that resist shall receive to themselves condemnation*, verse 2. So that this first conclusion telleth us what laws of men are to be obeyed; *viz.* 1. Such as do virtually flow from Gods word, though not expressely commanded in it; 2. Such as are good and wholesome and profitable for the Commonwealth: These though they are not particularly commanded in Gods word, yet are they by virtue of it injoyned: and therefore to neglect them and be disobedient unto them, is to neglect and be disobedient to God. Again, so farr onely are they to be obeyed (so farre onely, I say) as they virtually do flow from Gods word: for so farre onely they receive force from Gods Law. This is the first Conclusion.

2. *Conclusion.*

2. The commandments of Magistrates and those that are in authority lose their power of binding the conscience in four cases:

1. When they command that which though in it selfe it be not simply and absolutely sinfull and unlawfull, yet it doth put us upon a necessity of sinning: As for example, If a Magistrate command single life to all Ministers, this thing is not in it selfe simply unlawfull (for it is lawfull to marry, and it is lawfull not to marry) yet this commandment is unlawfull, because it would put Ministers upon a necessity of sinning: The reason is, because all have not this power. And therefore such a commandment as this would not binde conscience: For the conscience cannot be bound to impurity, or an apparent danger of impurity: and therefore though the thing be not simply unlawfull, yet the commandment is simply unlawfull, and doth not binde conscience. The Apostle maketh such a commandment to argue a seared conscience in the commander: and therefore none but a seared conscience can think it is bound by it, 1 *Tim.* 4. 2, 3.

2. The commandments of Magistrates lose their power of binding the conscience when they command things that are unlawfull in themselves, and contrary to the word of God. In this case they do not binde conscience, because Gods seal is not on them. We have an example of this in
Dan. 3. 16. the three blessed children: Who when the King commanded them to worship the image that he had set up, they did not conceive themselves bound in conscience to obey: they would rather suffer torment than obey it. So also *Daniel*, when he was commanded not to ask any petition of God for
Dan. 6. 16. thirty dayes space, but onely of the King, *Daniel* did not conceive himself bound in conscience, nay, he chose rather to be cast into the den of Lions than obey. In this case the answer of the Apostles, is necessary; who when they were commanded not to preach any more in the name of the Lord Jesus, thus they answered, *Whether it be right in the sight of God to hearken unto men rather than God, judge ye.*

3. When mens laws and commands overthrow the liberty of Christianity, that Christian liberty which Christ hath purchased for us, then they lose their power of binding the conscience. But here I must tell you of a Caution; *viz.* That this liberty may be considered in a double respect: 1. In regard of it selfe, the liberty it selfe; 2. In regard of the exercise or use of this liberty. Now there is a very great difference between these two considerations: as there is a great difference between a man having a sword, and a mans wearing a sword. The Magistrate may restrain a man from wearing a sword at such or such a time, though he do not take his sword from him: so there is difference between the having our liberty and the using our liberty. There is a liberty purchased for Gods children, whereby all things are become lawfull unto them: *All things are lawfull*
Rom. 14. 14. *unto me*, saith *Paul*, 1 *Cor.* 6. 12. *and there is nothing evil in it selfe:* (he speaketh of indifferent things) Gods children are freed from the observation of meats, and drinks, and times, and garments. Now whatsoever commandment is made by the Magistrate contrary to this liberty, doth not binde conscience; for nothing can binde conscience when Christ doth loose it: Yet there may be a restraint of the use of this liberty; as for example, the Magistrate may command us to forbeare some kinds of meats at some certaine times; and so also for garments, and the like: namely, when the doctrine about meats and drinks and garments is pure. And therefore in such a case the command of the Magistrate bindeth the conscience; otherwise not.

4. When

4. When they command things indifferent to be absolutely necessary, to make them idolatrous or superstitious, then in this case they are unlawfull and binde not the conscience to obey them. But when are they idolatrous? I answer; 1. When they are commanded either as absolutely necessary to Christianity, to the very being of Religion and the Worship of God, and with as much necessity as holinesse it selfe, then they are made superstitious and idolatrous: And in this case the caveat of S. *John* is strongly to be kept, *Babes, keep your selves from idoles.* 2. When they are commanded as things meritorious, as pleasing to God for themselves, and to merit of him, then they are idolatrous. 3. When they are commanded for the substantiall perfection of Religion, as though Religion were imperfect without them, then they are made idolatrous, and lose their virtue of binding the conscience. But all such commands of things that are indifferent, which are commanded without respect to make them idolatrous, they may be obeyed. This is our second conclusion. 1. 1 John 5. 21. 2. 3.

3. *Conclusion.*

3. Those laws and commandments of Magistrates which want the authority of Gods Law to confirm them (and therefore bind not the conscience) ought not to be disobeyed for all that, with scandal or contempt and by unreverent slighting or despising the Magistrate or his lawes. He must be acknowledged a Magistrate under God for all that: 1 Tim. 2. 1, 2. *I exhort that supplications be made for Kings and those that are in authority.* He speaketh there of heathen Kings; yet he calleth them *Kings*, and saith they *have authority*: and we ought to pray for them: and therefore how much more when Kings and Magistrates subscribe to Christian Religion? Nay, though they command that which is utterly unlawfull, we must not rise up against them: for if we do, we rise up against God. We must obey them one way or other, either actively or passively: When they command that which is lawfull for us to do, we must obey them by doing; when they command that which is unlawfull for us to do, and threaten punishment, then we cannot actively obey them by doing, because they command against God; yet we must passively obey by suffering and submitting to their penalties, because the Lord hath given them authority over us. This is our third conclusion.

4. *Conclusion.*

4. Those laws of Magistrates which by Gods Law do not binde conscience, do yet in matter of scandal bind us to obedience. If the Magistrate shall command any thing beyond his power to command, yet not unlawfull for us to do, though such a command do not binde to obedience in case of conscience, yet in case of scandal it doth. Thus Christ was content to pay tribute though he needed not to have done it: *The children*, saith he, *are free*: nevertheless, lest he should offend the Magistrate, he did pay it. I will put an example of another nature; In a private wrong, though we are not expressely bound to it, yet rather than scandalously to contend, conscience doth binde us to yield. Needed *Abraham* to have condescended so farre unto *Lot* as to let him take his choice before him? No, rather then scandal of Religion should arise, ye may reade that he did it. Thus I have briefly made it manifest how farre the commands of the Magistrate do not binde conscience, and how farre they do. Matth. 17. 27.

Objections.

Object. 1. 1. But it may be objected; Conscience hath onely relation to God.

Answ. I answer, It is true, as the supreme and absolute binder of conscience: but it hath a relation also unto men in the second place, in as much as God putteth upon men such termes as conscience hath relation to, Acts 24. 16. *Herein I have alwayes endeavoured my selfe, to have alwayes a cleare conscience* " *both towards God and towards men.* Mark; Conscience hath relation to both: For though it have its main relation to God and his word, yet in him it hath relation unto men.

Object. 2. 2. Again it may be replied; The Magistrates do not undertake, nor can they, to meddle with mens invisible spirits; for they are not able to see whether the spirit of man be obedient or no: and therefore how do their laws binde us in conscience? The Magistrate onely looketh at the body: mens thoughts and affections and consciences, are naked onely to God.

Answ. It is true, the Magistrate doth not undertake but onely to binde the outward man: nevertheless the conscience of the subject feeleth it selfe to be bound to obedience under pain of sinning against God, who giveth this ge-
1 Pet. 2. 13. " nerall precept, *Submit your selves to every Ordinance of man for the Lords sake, to the King*, &c. The conscience feeleth this, and so it cometh to be bound.

Object. 3. 3. Again it may be replied; The conscience is not bound but onely by way of Religion. If I make conscience of a thing, then I make a matter of Religion of it: but what Religion is there in the commandments of Magistrates? Suppose the Magistrate commandeth us to get our armour
" in readinesse, to mend our high-wayes, to moderate expenses at nuptials, or the like; these are civil things and not religious, and therefore how can they bind conscience? We make conscience onely of Religion and the Worship of God.

Answ. Such laws do not binde conscience under the name of Religion, but un-
" der the name of civill discipline. And again, though they do not bind conscience *per se* and immediately, yet they do *per aliud*, and as subjoyned to an higher law. For though the breach of such laws be onely a civil fault in it
" selfe, yet in another respect it may be a morall sin, if the powers that are ordained of God be neglected and disobeyed. And therefore though the conscience do not regard civill laws as they are civill; neither do we make conscience of them as they are civill: yet as they are made by the Minister of God, and backed by his authority which the Lord hath set on them, so they do take hold of conscience; and not to perform them is contrary to justice and charity, and the profit and safety of the Common-wealth, and so a sin.

Uses.

Use 1. 1. This confuteth the Anabaptists, who deny that any obedience is to be given to the secular power. Ye see here that the laws of Magistrates have Gods seal upon them; and therefore we must yield obedience unto them: for they binde in conscience. Again, this confuteth the Papists, who teach that their Popes laws and commandments are of supreme authority, and require equall submission of spirit with Gods Laws: and also that the omission of them is death and damnation. Our Doctrine and Religion goeth between both: For we teach that Gods authority is onely supreme, and that he onely can make Laws under pain of death and damnation; and that the authority of Magistrates is secondary, and secondary obedience is to be
" given unto them. The Papists speak blasphemy in saying their Pope can make

make laws under pain of damnation to be kept: Our Saviour Christ maketh this a property onely of God. *Feare not him that can kill the body, and there is all that he can do: but feare him who can cast both body and soul into hell: I say unto you, feare him*, Luke 12.4. As if he had said, Men can reach no further than the body, and their punishments can go no further than the death of the body.

2. This teacheth us what to do if men should command any thing which is unlawfull for us to performe: (Suppose there should be any such humane commands as are repugnant to Gods.) In this case ye see we must obey God rather then men; nay, suffer losse of goods, losse of liberty, yea losse of life, rather then obey the commandments of men in case they be contrary to the Commandements of God. Ye may read a lamentable example in *Ephraim*; They were utterly destroyed for obeying their King rather then their God: The King commanded to worship the Calves, and to go unto *Bethel* and not to *Jerusalem* to worship: they yielded to his commandment, and did so; O thought they, *We shall displease the King if we do not.* For this sin of theirs they were broken in judgement, Hos. 5.11. *Ephraim is destroyed and broken in judgement, because he willingly walked after the commandment.* Beloved, Gods commandment is sovereigne, and the supreme binder of conscience: Whatever commandment is repugnant to Gods word, wo to us if we do it; nay, though it be to save our goods or our lives. It is true, we must *give to Cesar the things that are Cesars*; but so, as withall we must be sure to *give to God the things that are Gods.* *Use 2.*

3. This comforteth Gods people against the calumnies and slanders of wicked and ungodly men, that upbraid them for their obedience to God. O say they, *Ye are irregular and despisers of authority.* I say, this is comfort to the godly, that God is able to beare them out in obeying him rather than men. Gods word is the supreme binder of conscience; and therefore, whatever men think of such, they are absolutely bound to obey God. If men command us against the word of God, we know their authority is the ordinance of God; and therefore if they go beyond that, they do not binde us in conscience. If God had not bound us in conscience to him, others might have taken it ill if we should not obey them: but now what cause have others to think ill of us? What folly were it in us to seek to please men and to displease God? If we were at liberty, then we might choose whom we would obey: but now we are bound unto God, and must be obedient unto God, whatever men command to the contrary, let us do it therefore with chearefulnesse. By this we shew our submission to God; by this we satisfie conscience, which being bound unto God doth continually urge us to obey him. Why should we omit part of the exactnesse of our obedience which the word of God doth require? We have more to do than ever we shall be able to performe: we should therefore be carefull to do all that we may. By our obedience to God in this kinde we convince the conscience of others of our uprightnesse towards God: Though through the overruling dominion of their lusts and passions they rage at us, and their mouthes speak evil of us, yet we may have an evidence in their consciences within, which may testifie for us: their consciences will whisper within them, *Surely they do well to please God rather than men*: their consciences will be on our side, though their actions and tongues be against us. We have a notable example of this, *Acts* 4.15, 16. When the Rulers of the Jews had threatned the Apostles, and had reviled them with many bitter words, and had bidden them go aside for a while, then they concluded among themselves, *Surely an evident signe is done by them, and we cannot deny it:* So that their consciences acquitted them for good men. So when the wicked of this world have spoken evil of the wayes of the *Use 3.*

righteous, and blasphemed the holy name after which the are named: yet when they are alone, and their consciences at counsel within themselves, then they conclude, *Indeed they do well.* Thus their consciences give a good evidence of us, and accuse them for not doing the like. And thus much shall suffice to be spoken of other mens binding of conscience.

II. *We may binde our own Consciences.*

II. We our selves may binde our own consciences: And that is by those vows and promises which we make to God of any thing lawfull and in our power. Those vows and promises which we make unto God according to the warrant of his word they do binde our consciences. They are our own before we have made them: as *Ananias* and *Sapphira* their gift was their own before they vowed it to the Church: *While it remained was it not thine own? and when it was sold, was it not in thine own power?* Acts 5. 4. We need not vow unlesse we will: but after we have vowed our vows are Gods bonds, and do binde the conscience to the performance of them. Nay, we *lye unto God*, as the text saith they did, if we do not stand to the performance of them.

But it may be demanded, What vows are they which are unlawfull, and do not binde conscience? I answer;

1. Such as we make of things impossible and beyond our power: These are unlawfull, and do not binde conscience.

2. Such as we make of things unlawfull; when we vow to do that which is contrary to Gods Law: such as *Davids* was, when he vowed the destruction of *Nabals* Family: This doth not binde conscience: nay, we are bound in conscience to break it.

1 Sam. 25 22.

3. Such as though they be of things lawfull and possible, yet we want freedome in the performance of them: as for a wife or a servant or a childe to make a vow, when their relation to such as are over them will not suffer them to performe it: This bindeth not conscience. Nothing bindeth conscience but that which hath Gods seal upon it: but this hath not Gods seal on it; and therefore it doth not binde conscience: indeed it bindeth us in conscience to repent of it.

Num. 30. 3.

4. Such as though they be lawfull and profitable, and in our own freedome, yet if there fall a greater consequence before the time of performance, we are not bound in conscience to perform them: as if a man upon the receit of some mercy should in testimony of his thankfulnesse vow a hundred pounds to good uses, in the mean time his estate so decayeth, as that he shall undoe himselfe and his family if he performe it; this is so great a consequence, and contingently hapned, that it freeth his conscience from performing what he had vowed: Or if a man should promise marriage to a woman, and before the time of nuptials she be found unchast; this is a far greater consequence, and he is not bound in conscience to marry her. These kinds of vows do not binde in conscience: But all others do binde us.

1. *Use*; We may learn from hence never to vow but with good judgement and counsel. For either we must keep our promise, or not: If we must, that is a signe it is good, and therefore had need of deliberation: If we must not keep it, then it is a signe of rashnesse and inconsiderateneſſe; and besides it may prove scandalous and offensive to them to whom we make it, and also to them that shall heare of it: And therefore it requireth good judgement and advice to vow. What a rash vow was that of good *Jephthah*? *If thou wilt deliver Ammon into my hand, whatsoever meeteth me I will offer it for a burnt-offering.* How if a dog had first met him? what a sinne had

Judges 11. 30.

had it been? How if his daughter? what a thing had that been? And indeed it proved to be his daughter. Vows without judgement do but increase our sinnes, and aggravate our transgressions against God.

2. *Use*; This teacheth us to keep our good vows whatsoever they be that we make. Indeed it is hard to keep a good, yea it is hard to make a good vow in that manner, as we should: It requireth a great deale of faith, and self-denial, and humility, and strength of resolution: But when we have made it, our sinne is the greater if we do not then keep it; *Better it is not to vow, than that thou shouldst vow and not pay. Hast thou vowed a vow? then defer not to pay it: God hath no pleasure in fools.* As if the Holy Ghost had said, *It is the part of a foole to vow before he consider and be absolutely resolved to performe, to be off and on with the Lord God of Hosts: The Lord hath no pleasure in fooles: Therefore pay all thy good vows, and be humbled for thy rash vows.* But we are fallen into bad times, when truth and equity is perished from among men: Every one is a deceitfull bow; yea, the best (almost) is a briar: Nothing so common as vows and promises; but few make conscience of performing them. Nay, men are careless of their grand vow which they have made unto God in their baptisme. O this is a very fearfull sin! Ye have all made a vow unto God in your baptisme that ye would live otherwise than ye do, and ye make no conscience to keep it. Baptisme is a very weighty thing: If there were no other thing to binde you to holinesse and obedience and faith, but onely the vow ye entred into in your baptisme, did ye consider what a vow it is, it would move you alone. It is said of *Apollos* that he was *fervent in spirit* though he *knew nothing but the baptisme of John*: *Apollos* considered what a vow he had made unto God in his baptisme, that, though he knew nothing else, it made him zealous for God. Baptisme is a very great binder of conscience: It bindeth a man to believe, and to go out of himselfe, and to submit to Jesus Christ. The wicked Pharisees saw this to be true: *If we shall say that* Johns *baptisme was from heaven, he will say, Why did ye not then believe?* Beloved, was not your baptisme from heaven? was it not an Ordinance of God? and did ye not solemnly then vow unto God? Why then do ye not believe? why do ye not deny your selves, your works, your wayes, and take up Christs crosse? As Christ saith of *John* Baptist, *Among them that are borne of women there hath not been a greater than John the Baptist*; so may I say of bonds and of vows and covenants; Among all the vows and covenants that ever were made, there hath not been a greater than this of Baptisme: And therefore ye had best look to the performing of what ye then vowed: If ye do not, ye are grievous breakers of covenant with God; which sinne will surely stand against you for evil. It is most certain, that Baptisme doth greatly binde us in conscience to walk answerably to it in all righteousnesse and true holinesse: And we can never be saved (though we are baptized) except we can answer with a good conscience that we live as we vowed in our Baptisme: 1 *Pet.* 3. 21. *The like figure whereunto, even Baptisme, doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God.* Mark; Unlesse we can answer with a good conscience that we live according to our promises in it, our Baptisme cannot save us. I pray, consider that speech of S. *Paul*, *We are buried with Christ by Baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life.* Mark; There is the vow that we made unto God in our Baptisme: And the Apostle there telleth us we are bound in conscience to keep this vow; otherwise we had better have been without our Baptisme. Do not think that God will be mocked: Ye are content to go for Christians: but if ye be Christians, consider ye are under a great vow: and if ye do not keep it, Gods Covenant hath a quarrel against you,

Eccles. 5. 5.

Baptisme.

Acts 18. 25.

Matth. 21. 25.

Matth. 11. 11.

Rom. 6. 4.

and

and ye ſhall be broken in judgement. There is no ſinne that ye live in, no luſt that your conſcience telleth you hath entertainment in your hearts, but it is ſacramentall perjury againſt the vow that ye made unto God in your Baptiſme. Are ye dead to good duties? Ye vowed in your Baptiſme ye would not be ſo. Do ye not daily mortifie and ſubdue your affections? Ye vowed in your Baptiſme ye would. Do ye not daily fight againſt ſinne and the fleſh, like the faithfull Souldiers of Chriſt? Ye vowed in your Baptiſme ye would. What a horrible perjury is thi? Nay, it is worſe: it is a ſacramentall perjury. When the Apoſtles ſaw any ſinne in the people, preſently they tell them of Baptiſme: as if they ſhould ſay, *Do ye live thus and thus, when ye vowed the contrary in your Baptiſme?* When there were diviſions in *Corinth*; Some would be of *Cephas*, and ſome of *Apollos*, and ſome of
1 Cor. 1. 13. *Paul*: *Paul* then telleth them of their Baptiſme; *Were yon baptized in the name of Paul?* As if he had ſaid, *I pray, conſider how contrary this is unto your Baptiſme: Ye were baptized into Chriſt; and are ye thus divided among your ſelves?* So when there was corruption crept into the people of *Galatia*, S.
Gal. 3. 27. *Paul* telleth them of their Baptiſme: *As many of you*, ſaith he, *as have been baptized into Chriſt, have put on Chriſt.* As if he had ſaid, *This corruption of yours is contrary to your Baptiſme: Ye were baptized into Chriſt, and ye have vowed to put on Chriſt; and do ye yield to ſuch corruptions as theſe?* So alſo when there was want of love and unity and affection between one another among the *Epheſians*, S. *Paul* telleth them of their Baptiſme: O ſaith
Epheſ. 4. 5. he, *There is one God, one faith, one baptiſme.* As it he ſhould ſay, *This is contrary to your baptiſme: Ye were all baptized with one baptiſme; and do not ye live in peace? and is there not unity of ſpirit one with another among you? What? and were all baptized with one Baptiſme?* Beloved, ye never do that which is not good but ye go clean contrary to your Baptiſme. What? were ye baptized into Chriſt, and do thus? baptized into Chriſt and pray thus? baptized into Chriſt, and heare the word of Chriſt thus? ſerve God no better than thus? Your Baptiſme bindeth you in conſcience againſt every ſinne, and every evil way: O let us take it to heart and conſider it.

THE END.